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MUCH ADO  
ABOUT  
RELIGION  
BY BHATṬA JAYANTA

EDITED AND TRANSLATED BY

CSABA DEZSŐ



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## SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṇ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

## GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but	<i>k</i>	luck
<i>ā, â</i>	rather	<i>kh</i>	blockhead
<i>i</i>	sit	<i>g</i>	go
<i>ī, î</i>	fee	<i>gh</i>	bighead
<i>u</i>	put	<i>ṇ</i>	anger
<i>ū, û</i>	boo	<i>c</i>	chill
<i>ṛ</i>	vocalic <i>r</i> , American <i>purdy</i> or English <i>pretty</i>	<i>ch</i>	matchhead
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>j</i>	jog
<i>ḷ</i>	vocalic <i>l</i> , <i>able</i>	<i>jh</i>	aspirated <i>j</i> , <i>hedgehog</i>
<i>e, ê, ē</i>	made, esp. in Welsh pro- nunciation	<i>ñ</i>	canyon
<i>ai</i>	bite	<i>ṭ</i>	retroflex <i>t</i> , <i>try</i> (with the tip of tongue turned up to touch the hard palate)
<i>o, ô, ô</i>	rope, esp. Welsh pronun- ciation; Italian <i>solo</i>	<i>ṭh</i>	same as the preceding but aspirated
<i>au</i>	sound	<i>ḍ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
<i>ṁ</i>	<i>anusvāra</i> nasalizes the pre- ceding vowel	<i>ḍh</i>	same as the preceding but aspirated
<i>ḥ</i>	<i>visarga</i> , a voiceless aspira- tion (resembling English <i>h</i> ), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding vowel so that <i>taiḥ</i> is pro- nounced <i>taiḥ<sup>i</sup></i>	<i>n</i>	retroflex <i>n</i> (with the tip of tongue turned up to touch the hard palate)
		<i>t</i>	French <i>tout</i>
		<i>th</i>	tent <i>hook</i>

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<i>d</i>	<i>dinner</i>	<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
<i>dh</i>	guild <i>dh</i> all	<i>l</i>	<i>linger</i>
<i>n</i>	<i>now</i>	<i>v</i>	<i>word</i>
<i>p</i>	<i>pill</i>	<i>ś</i>	<i>shore</i>
<i>ph</i>	up <i>ph</i> eaval	<i>ṣ</i>	retroflex <i>śh</i> ( with the tip of the tongue turned up to touch the hard palate)
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		
<i>y</i>	<i>yes</i>		

## CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving samples of written Sanskrit, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

## CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the *sandhi* or the scansion. Proper names are capitalized, as are the initial words of verses (or paragraphs in prose texts). Most Sanskrit



metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. The capitalization of verse beginnings makes it easy for the reader to recognize longer metres where it is necessary to print the four metrical feet over four or eight lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva saṃcicīrṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before *sandhi* that vowel was *a*

<i>î</i> or <i>ê</i> ,	<i>i</i>
<i>û</i> or <i>ô</i> ,	<i>u</i>
<i>âi</i> ,	<i>e</i>

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<i>âu,</i>	<i>o</i>
<i>ā,</i>	<i>ā</i> (i.e., the same)
<i>ī,</i>	<i>ī</i> (i.e., the same)
<i>ū,</i>	<i>ū</i> (i.e., the same)
<i>ē,</i>	<i>ī</i>
<i>ō,</i>	<i>ū</i>
<i>āi,</i>	<i>ai</i>
<i>āu,</i>	<i>au</i>
' , before <i>sandhi</i> there was a vowel <i>a</i>	

### FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' âsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" âsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' êti</i>
<i>kanyā iti</i>	<i>kany" êti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *r̥* (vowel), after *sandhi* begins with *r* followed by a consonant: *yathā" rtu* represents pre-*sandhi* *yathā rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

## COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

## EXAMPLE

Where the Deva-nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य।  
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /  
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

We print:

Kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'ānanasya  
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl'ātapapallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sāhasanka and the Serpent Princess” I.3 by Padma-gupta

## DRAMA

Classical Sanskrit literature is in fact itself bilingual, notably in drama. There women and characters of low rank speak one of several Prakrit dialects, an “unrefined” (*prākṛta*) vernacular as opposed to the “refined” (*saṃskṛta*) language. Editors commonly provide such speeches with a Sanskrit paraphrase, their “shadow” (*chāyā*). We mark Prakrit speeches with ᳚opening and closing᳚ corner brackets, and supply the Sanskrit

## MUCH ADO ABOUT RELIGION

*chāyā* in endnotes. Some stage directions are original to the author but we follow the custom that sometimes editors supplement these; we print them in italics (and within brackets, in mid-text).

### WORDPLAY

Classical Sanskrit literature can abound in puns (*śleṣa*). Such paronomasia, or wordplay, is raised to a high art; rarely is it a *cliché*. Multiple meanings merge (*śliṣyanti*) into a single word or phrase. Most common are pairs of meanings, but as many as ten separate meanings are attested. To mark the parallel senses in the English, as well as the punning original in the Sanskrit, we use a *slanted* font (different from *italic*) and a triple colon (:) to separate the alternatives. E.g.

Yuktaṃ Kādambarīṃ śrutvā kavayo maunam āśritāḥ  
*Bāṇa/dhvanāv* an|adhyāyo bhavat' īti smṛtir yataḥ.

It is right that poets should fall silent upon hearing the Kādambari, for the sacred law rules that recitation must be suspended when *the sound of an arrow: the poetry of Bana* is heard.

Somēshvara-deva's "Moonlight of Glory" I.15

# INTRODUCTION



## BHATTA JAYÁNTA'S LIFE AND WORKS

“MUCH ADO ABOUT RELIGION” (*Āgama/dambara*) is a unique satirical college-drama, in which Bhatta Jayánta presents the contemporary affairs of various religious schools and their relation to the politics of the ruling sovereign of Kashmir, King Shánkara-varman (883–902CE).

Although several details of Bhatta Jayánta's life are lost to us, his personality takes a more distinct shape than that of many classical Indian poets and philosophers. His son Ábhinanda<sup>1</sup> has left us a short genealogy, from which it appears that Jayánta's ancestors were Bengali brahmins who traced their descent back to the sage Bharad-vaja. One of them settled in a territory at the frontiers of Kashmir. His grandson, Shakti-svamin became the minister of King Lalitáditya-Muktápida, of the Kárkota dynasty (c. 724–761CE).<sup>2</sup> This information makes it probable that Jayánta was in his fifties or sixties at the end of the ninth century.<sup>3</sup>

Thus it appears that Jayánta was born into a wealthy and respected orthodox brahmin family. He soon turned out to be a child genius: at a tender age he composed a commentary to Pánini's grammar and earned the name “(New) Commentator” (*Nava-*) *Vṛttikāra*.<sup>4</sup> Later he made himself master of various doctrines (*śāstras*) and religious scriptures (*āgamas*),<sup>5</sup> distinguished himself in scholarly debates<sup>6</sup> and passed on his knowledge to a circle of students. Jayánta's play was staged by the circle of his students.

Jayánta seems to have written three works on Nyaya philosophy, which emphasizes logic. Two of them are extant:

his magnum opus, the *Nyāya/mañjarī* (“A Cluster of Flowers of the Nyāya-tree”), and the *Nyāya/kalikā* (“A Bud of the Nyāya-tree”). From the opening and closing benedictory verses of the *Nyāya/mañjarī* we can presume that Jayānta was a devotee of Shiva, while the fact that he thinks very highly of the *Atharva/veda*<sup>7</sup> might indicate, as Raghavan pointed out, “that Jayānta belonged to the Atharvaveda.”<sup>8</sup>

Only one truly literary work of Jayānta is extant: the *Āgama/ḍambara*, a play in four acts. Since a verse that is quoted in the play (Act Four, verse 53) as Jayānta’s wise saying (*sūktam*) is also found in the *Nyāya/mañjarī* (vol. I, p. 640), it seems probable that Jayānta wrote the *Āgama/ḍambara* following his major work on Nyaya.<sup>9</sup>

The *Āgama/ḍambara* provides valuable details about Jayānta’s political career. We learn that he was an adviser of the Kashmirian king Shānkara-varman (883–902), and played a great part in banishing the heterodox sect of the “Black-Blankets” (*nīl’āmbaras*) from Kashmir.<sup>10</sup> The sad fate of the Black-Blankets is also mentioned in the *Nyāya/mañjarī*.<sup>11</sup>

“Some rakes, as we are told, invented this Black Blanket Observance, in which men and women wrapped together in a single black veil make various movements. King Shānkara-varman, who was conversant with the true nature of Dharma, suppressed this practice, because he knew that it was unprecedented, but he did not suppress the religions of Jains and others in the same way.”

Kālhana does not give a favorable account of the king whom Jayānta served as adviser,



“Poets and kings of these modern times augment their own work by plundering the poems or the property of others. Thus this ruler, who possessed but little character, had whatever was of value at Parihása-pura (the town built by Lalitáditya), carried off in order to raise the fame of his own city.”<sup>12</sup>

Later King Shánkara-varman came more and more under the sway of avarice and became a “master in exploiting his people.”<sup>13</sup> Since his campaigns had probably emptied the treasury, the king introduced fines, taxes and systematic forced labor, and established two new revenue offices.<sup>14</sup> He also deprived the temples of the profits they had from the sale of various articles of worship; simply “plundered,” as Kálhana puts it, sixty-four temples through special “supervising” officers;<sup>15</sup> resumed under direct state management villages held as land grants by the temples; and, by manipulating the weight in the scales, cheated the temple-corporations, reducing the allotment assigned as compensation for the villages.<sup>16</sup>

The villages gradually sank into poverty under the fiscal oppression, while clerks, secretaries and tax collectors ruled.<sup>17</sup>

Unlike his father, Avánti-varman, who showered honors and fortunes on scholars and poets,<sup>18</sup> Shánkara-varman was not a liberal patron of the arts: as Kálhana says, it was because of him that the learned were not respected.<sup>19</sup> The king was so afraid of spending money that he turned his back on the worthy, and as a result such eminent poets as Bhállata had to live in penury. Shánkara-varman himself, giving proof of his boorishness, refused to speak Sanskrit, and used Apa-

bhrámsha instead, a language fit for drunkards, in Kálhana's estimation.<sup>20</sup>

As we shall see, Jayánta gives a more favorable account of King Shánkara-varman. On the basis of the information gathered from his play and Kálhana's *Rāja/taraṅgiṇī* we can sketch the portrait of a king who kept tight central control over both fiscal and religious matters in Kashmir, and preferred his subjects to be dutiful and conformist. He certainly disliked the squandering of money, and a nobleman who organized lavish dinners for mendicants instead of offering his wealth and services to the king could surely expect the confiscation of his property.<sup>21</sup>

In a verse in the *Nyāya/mañjarī*, Jayánta gives curious details about the circumstances under which he wrote his magnum opus:<sup>22</sup>

“I had been transferred by the king to this forest, a wordless place of confinement. I have spent the years here in the pastime of writing a book.”

Chakra-dhara, the commentator of the *Nyāya/mañjarī*, supplements this rather enigmatic verse with the following information:<sup>23</sup>

“The report runs that he spent a long time by His Majesty King Shánkara-varman's order in the forest, somewhere in Khasa-land in Kashmir.”

As Wezler has pointed out,<sup>24</sup> it is unlikely that Jayánta wrote the *Nyāya/mañjarī* as a political prisoner like Gandhi or Nehru. Since Shánkara-varman led his campaign through territories lying to the southwest from Kashmir, it seems possible that Jayánta was sent to this hill region of the

Khashas, not very far from his homeland, with some kind of political commission. The word “confinement,” suggests that this may not have been a promotion; but it was not a lifelong exile either, since he seems to have returned to the circle of his students as their professor.

### A CHAMPION OF ORTHODOXY

Sankárshana, the leading character of Jayánta’s play, is a young and dynamic follower of the orthodox school of Mīmāṃsa, who has just finished his Vedic studies and so become a “graduate” (*snātaka*). His ardor knows no bounds: he is eager to find someone who dares to be an “enemy of the Veda”, in order to batter him flat with the ram of reasoning.<sup>25</sup>

The *raison d’être* of Nyaya, as delineated by Jayánta in the *Nyāya/mañjarī*, appears to be remarkably similar to the graduate’s mission. According to Jayánta, the primary task of Nyaya is to protect the authority of the Veda.<sup>26</sup> However, as KATAOKA has pointed out,<sup>27</sup> this mission does not tally with the statements of older Nyaya-scholars.

The rigor with which Jayánta separates Veda-protecting Nyaya from heterodox schools of reasoning contrasts with the works of some earlier Nyaya-scholars, who appear to have composed commentaries on heterodox materialistic (*Cārvāka*) works as well.<sup>28</sup> Jayánta, far from making excursions into the field of heterodox doctrines, takes a strong line against “depraved logicians” and their destructive speculations.<sup>29</sup>

Considering all this, it may seem surprising that the leading character of Jayánta’s play, the crusader of Vedic or-

thodoxy, is not a representative of the Nyaya school but a follower of Mimámsa. In the first act, Sankárshana systematically refutes in front of distinguished and “unbiased” umpires<sup>30</sup> the Buddhist monk’s arguments about “universal momentariness” and “consciousness as the only reality”. Thus he scores his first victory against the depraved logicians who try to undermine Vedic order,<sup>31</sup> and exhorts the Buddhists to stop deceiving themselves and others with the promise of a better afterlife for those who follow the Buddha’s doctrine.

In the second act, the Mimámsaka lets another heterodox teacher, a Jain monk, slip, not considering him a significant threat to the established socio-religious order.<sup>32</sup> The debauched behavior of the Black-Blankets, however, requires instant measures, as do the shady practices of the Shaiva adepts.

Problems start to emerge for our hero in the third act of the play, when he has to refine the circle of those sects whose presence in the kingdom is unwanted. In fact, the Mimámsaka is ready to form an alliance with the Shaiva professor (representing the moderate doctrine of Shaiva Siddhánta) against the irreligious Charváka materialist. The Mimámsaka and the Shaiva professor defeat their Charváka opponent with an exemplary division of labor.

The moral is that, notwithstanding a few doctrinal differences, Mimámsakas and Saiddhántika Shaivas should join forces to defeat the irreligious and thereby prevent the king from ruling in an inordinately materialistic way.

The Prelude preceding the final act makes it clear that Sankárshana has lost the trust of Vedic brahmins. He is in

a great dilemma: either he should enter into a debate and prove the falsity of the teachings of the Váishnava Bhágavatas, a religion supported by the queen and another member of the court, just as he did in the case of heretics, or he should defend them, in which case he would completely lose face before the followers of Vedic orthodoxy (*Váidikas*). Sankárshana cannot resolve the tension between his devotion to Vishnu and his duty as a Mimámsaka to reject all non-Vedic scriptures. It is the great Nyaya-scholar, Dhairya-rashi, who smoothes all differences away as the arbitrator appointed by the court in the debate between Váishnavas and Váidikas. Sankárshana's is happy to lend his tacit support.

Dhairya-rashi's mission is not to enter into a controversy or to defeat anybody in debate; on the contrary, he comes to pour oil on troubled waters. Accordingly he delivers a long lecture instead of discussing things, and his overwhelming authority gives even more weight to his words.

He proves to be "one who upholds the validity of all religious scriptures". For him the criterion of validity is not so much the veracity of a proposition in a given scripture but, rather, the degree of its recognition and its inherent possibilities for overthrowing the social order. This probably fitted the broader "Religionspolitik" of the king.

The right person to decide on such delicate issues as "which conduct is wicked enough to be suppressed" and "what are the criteria of this wickedness" is the king himself, and those in his service who enforce his orders. Sankárshana's position in these questions, like his career and livelihood as a married householder, depends on the will of his superiors.

A NOTE ON THE EDITION AND THE TRANSLATION

The text printed has been based on two medieval Indian manuscripts<sup>33</sup> and the *editio princeps* of V. RAGHAVAN and A. THAKUR, two eminent Sanskrit scholars.<sup>34</sup>

I have made numerous emendations. My critical apparatus will be found on the page dedicated to this work on our website, [www.claysanskritlibrary.org](http://www.claysanskritlibrary.org); so will a fuller version of this introduction, and more detailed notes to my translation.

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Translating Much Ado About Religion has proved to be a demanding enterprise. On the one hand, the translator is supposed to transmit (at least to a certain extent) the literary qualities of the play, including Jayānta's sense of humor and satire. On the other hand, the reader expects a clear interpretation of the complicated arguments of the philosophical debates. I could only try to produce a readable (and hopefully enjoyable) translation, and to formulate even the more demanding arguments in a lucid way.

## INTRODUCTION

### NOTES

- 1 *Kādambarī/kathā/sāra*, pp. 1f, vv. 5–12.
- 2 On the chronology of the *Kārkoṭa* dynasty see RT(S), vol. I, pp. 66ff. Kālhana does not mention *Śaktisvāmin*. He does, however, mention a minister of Lalitāditya called Mitra-sharman (*Rāja/taraṅgiṇī* 4.137f.).
- 3 Cf. HACKER 1951, pp. 110ff.
- 4 See *Āgama/ḍambara*, Prologue, and Act Four, verse 52; also *Kādambarī/kathā/sāra*, verse 11, and *Nyāya/mañjarī*, vol. II, p. 718.
- 5 See *Kādambarī/kathā/sāra*, verse 11, *Āgama/ḍambara*, Act Two, and Act Four, verse 52.
- 6 See *Nyāya/mañjarī*, vol. II, p. 718.
- 7 Cf. *Nyāya/mañjarī*, vol. I, p. 5. Jayānta spares no pains to prove the Veda-status of the *Atharva/veda*, and he even asserts that it is actually the foremost of all the four Vedas (*Nyāya/mañjarī*, vol. II, p. 626).
- 8 RAGHAVAN and THAKUR, p. iii.
- 9 Actually, there are many more parallel passages in the two texts (without the indication of the source in the play).
- 10 See Act Two, Act Three.
- 11 *Nyāya/mañjarī*, vol. I, p. 649:  
*Asit'āika\*/paṭa/nivīt'āviyuta\*/strī/puṁsa/vihita/bahu/ceṣṭam  
nīl'āmbara/vratam idaṁ kila kalpitam āsīd viṭaiḥ kaiś cit.  
Tad apūrvam iti viditvā nivārayām āsa dharma/tattva/jñāḥ  
rājā Śaṅkara/varmā, na punar Jain'ādi/matam evam.*  
(\**Asitaika*° em. ISAACSON: *amitaika*° ed;  
\*° *āviyuta*° *Pāṭhāntaras* and *Śodhanas*, at the end of vol. II.:  
° *āniyata*° ed. (“unrestrained”).)

- 12 *Rāja/taraṅgiṇī* 5.160–161, tr. STEIN in RT(S), vol. I, p. 207.
- 13 *prajā/pīḍana/paṇḍitaḥ*, *Rāja/taraṅgiṇī* 5.165.
- 14 *ibid.* 5.167ff.
- 15 *ibid.* 5.168–169.
- 16 *ibid.* 5.170–170. See also STEIN's notes in RT(S), vol. I, pp. 208f.
- 17 *ibid.* 5.175ff.
- 18 *ibid.* 5.33f. Kālhana mentions Mukta-kana, Shiva-svamin (the author of the *Kapphin'ābhyudaya*), Ānanda-vārdhana (the author of the *Dhvanyāloka*), and Ratnākara (who composed the *Hara/vijaya*) as members of Avānti-varmans assembly (*sabhā*).
- 19 *ibid.* 5.179.
- 20 *ibid.* 5.204–6.
- 21 Cf. *Āgama/dambara*, Act Two. Shāṅkara-varman's policy in religious matters was revived by Yaśaskara (939–948), who restored order in Kashmir after the chaotic reigns of various debauched kings following the death of Shāṅkara-varman. Yaśaskara, himself a brahmin and elected as king by an assembly of brahmins, was a champion of orthodoxy, and, similar to Shāṅkara-varman, he was not favorably disposed toward anti-dharmic religious practices (cf. *Rāja/taraṅgiṇī* 6.108ff).
- 22 *Nyāya/mañjarī*, vol. II, p. 199: *Rājñā tu gahvare 'sminn aśabdake bandhane vinihito 'ham, grantha/racanā/vinodād iha hi mayā vāsarā gamitāḥ*.
- 23 *Granthi/bhaṅga*, p. 167: *Kāśmīre kva cit Khasa/deśe cira/kālam aṭavyām asau\* śrī/Śaṅkara/varmaṇo rājña ājñayā sthitavān iti vārtā*. (\*aṭavyām asau conj., or possibly āraṇye 'sau : āraṇyā-[nyā]m asau ed.)



## INTRODUCTION

- 24 WEZLER 1976, p. 344.
- 25 See *Āgama/ḍambara*, Act One, verse 11.
- 26 Cf. *Nyāya/mañjarī*, vol. I, p. 7.
- 27 KATAOKA, pp. 5ff.
- 28 Cf. STEINKELLNER 1961, pp. 153ff.
- 29 *Nyāya/mañjarī*, vol. I, p. 7.
- 30 One of them is called *Viśvarūpa*, whose name might echo that of a commentator of the *Nyāya/bhāṣya* (cf. STEINKELLNER 1961, p. 158; WEZLER 1975, pp. 139ff.)
- 31 The *Bhikṣu* whom the *Mīmāṃsaka* defeats is called Dharmót-tara, just as one of Dharma-kīrti's most prominent followers, who, according to the *Rāja/taraṅgiṇī* (4.498), settled in Kash-mir. His arguments are similar to those of Dharma-kīrti on the one hand, and to the views of *viññāna/vāda* as presented by Kumārila on the other. The *Mīmāṃsaka* in his refutation (just as *Jayānta* in the *Nyāya/mañjarī*) draws upon Kumārila's *Śloka/vārtika*.
- 32 As Jayānta reports, King Shānkara-varman also gave quarter to the Jains (*Nyāya/mañjarī*, vol. 649). On the other hand, the Jain theory of "many-sidedness" (*anekānta/vāda*) is not far removed from certain ideas expounded by *Kumārila* (cf. UNO).
- 33 *Pā*: Pāṭan, Hemacandrācārya Jaina Jñānamandira MS 17472, paper, Jaina Nāgarī; *Pu*: Pune, Bhandarkar Oriental Research Institute, MS 437 of 1892–95, Paper, Jaina Nāgarī.
- 34 *Āgamaḍambara*, otherwise called *Ṣaṇmatanaṭaka* of *Jayanta Bha-ṭṭa*, edited by Dr. V. RAGHAVAN and Prof. ANANTALAL THAKUR, Mithila Research Institute, Darbhanga, 1964. This edition was based on the same manuscript material (mss Pā and Pu) that was available for myself.

## MUCH ADO ABOUT RELIGION

- 35     The English translation of the title of Jayánta's play does credit to his ingenuity.

DRAMATIS PERSONÆ  
*In order of appearance:*

<i>Sūtradhārah:</i>	STAGE DIRECTOR
<i>Pāripārśvakaḥ:</i>	his ASSISTANT
<i>Bhikṣuḥ:</i>	Buddhist MONK, called Dharmóttara
<i>Upāsakaḥ:</i>	his DISCIPLE
<i>San̥karaṣaṇaḥ, snātakaḥ:</i>	Mimámsaka GRADUATE, later King Shánkara-varman's functionary
<i>Baṭuḥ:</i>	BOY, the GRADUATE's pupil
<i>Prāśnikāḥ:</i>	ARBITERS
<i>Cetaḥ:</i>	DOGSBODY
<i>Kṣapaṇakaḥ:</i>	Jain MENDICANT
<i>Kṣapaṇikā:</i>	Jain NUN
<i>Bhikṣuḥ:</i>	Jain MONK, called Jina-rákshita
<i>Śiṣyāḥ:</i>	his DISCIPLES
<i>Tāpasāḥ:</i>	Jain ASCETIC
<i>Nīlāṃbarāḥ:</i>	BLACK-BLANKETS (a group of antinomian ascetics)
<i>Prathamāḥ sādhaḥ:</i>	FIRST SHAIVA ADEPT, called Kankála-ketu (Skeleton-Banner)
<i>Dvitiyāḥ sādhaḥ:</i>	SECOND SHAIVA ADEPT, called Shmashána-bhuti (Crematory-Ash)
<i>Puruṣaḥ:</i>	MANSERVANT
<i>Bhaṭṭāraḥ:</i>	Saiddhántika Shaiva ABBOT, called Dharma-shiva
<i>Tāpasāḥ:</i>	Shaiva ASCETICS
<i>Vṛddhāmbhiḥ:</i>	Materialist ( <i>Cārvāka</i> ) philosopher
<i>Śiṣyāḥ:</i>	his PUPILS
<i>Rtvik:</i>	Vedic OFFICIANT
<i>Upādhyāyāḥ:</i>	Vedic INSTRUCTOR
<i>Mañjīraḥ:</i>	King's functionary
<i>Dhairyaraśiḥ:</i>	alias Bhatta Sáhata, an eminent philosopher of the Nyáya school
<i>Vādinah:</i>	DISPUTANTS



# PROLOGUE: DISILLUSION

TAD BRAHMA VAḤ KRAMA|VINAŚYAD|anādy|avidyam  
 uddyotatām sphurad|amanda|nav'|ābhinandam  
 samvit|pade 'vataran'|ōnmukha eva yatra  
 śāmyanti kānta|viṣay'|āntara|bhoga|vāñchāḥ.

*Nāndy/ante* SŪTRA|DHĀRAḤ:

Aho aho naṭatvaṃ nāma jaghanyaḥ ko 'pi satat'|ābhyasta|s'|  
 ūtkāṭa|kapāṭa|vyāpāra|ḍambaraḥ kuṭumba|bharaṇ'|ōpā-  
 yaḥ!

Haro Viṣṇur Brahmā munir avanipaḥ pāmara|paśur  
 viṭo bhīruḥ śūraḥ pramudita|matir duḥkhita iti:  
 sprśan sarv'|ākārān viharati jane nistrapatayā  
 naṭo vastu|sthityā jaṭhara|bharaṇe śilpa|śaraṇaḥ.

- 1.5 Tad varam imaṃ kuśilpam alpa|phalam alaghu|kleśam ati-  
 trapā|karam upasaṃhṛtya kva cid āśrame kim api guru|  
 kulam upāsīnaḥ sakala|duḥkh'|ōparamaṃ paramaṃ pu-  
 ruṣ'|ārtham abhigantum yatiṣye. (*vimṛśya*) tat kv' êmaṃ  
 kṛpaṇakaṃ kṛpā|pātra|prāyaṃ kuṭumba|bharam arpayi-  
 tvā gamyatām? (*agrato 'valokya*) bhavatu, amuṣya tāvad  
 āśayaṃ vijñāsyē.

*Praviśya* PĀRIPĀRŚVAKAḤ, SŪTRA|DHĀRAM *avalokya*:

Kim ayam adya nirveda|parimlāna|vadana iva dṛśyate? pṛc-  
 chāmy enam. (*upasṛtya*) bhāva, kim idaṃ viṣaṇṇa|vada-  
 nam āsyate? nanu kva cana viniyukto 'si Vṛtti|kāra|śi-  
 ṣyaiḥ?

MAY BRAHMAN, THE GRADUAL DESTROYER of beginningless ignorance, in which intense, fresh joy coruscates, and at the very start of whose “descent” to the level of consciousness desires for the enjoyment of other pleasing objects cease, shine forth for you.

*At the end of the benediction the DIRECTOR says:*

Shame, for shame! An actor's is truly an extremely vile livelihood, a ceaseless tumult of utter deception.

Shiva, Vishnu, Brahma, a sage, a king, a brutish fool, a rake, a coward, a hero, a happy man, a sad one: the actor assumes all roles, feeling no shame before the people—in reality he is just resorting to craft to fill his belly.

Better, then, that I should wind up this vile craft, which 1.5 bears small fruit but causes great trouble and yet more shame, attach myself to the household of a guru in some ashram, and strive to reach the highest goal of man: the cessation of all sufferings. (*reflecting*) So to whom should I consign this wretched burden of my family, a mere object of pity, before I leave? (*looking ahead*) Well, let me first find out what he thinks.

*Enters the ASSISTANT, looks at the DIRECTOR, and says:*

Why does his face seem haggard with disillusion today? I'll ask him. (*approaching*) Sir, why so sorrowful a face? Surely you haven't been engaged by the pupils of that Writer of the Commentary for some task?

SŪTRA° *Pūrvoktaṃ yatiṣya ity|antaṃ paṭhati.*

PĀRĪ°: Alam asthāne nirvedena. ko nu khalu deveṣu manuṣyeṣu tiryakṣu vā kapaṭa|caryām uttīrya param'|ârthe paryavasitaḥ? sarva ev' âyaṃ Brahm'|ādis tiryak|paryanto jantu|grāmaḥ saṃsāre māyay" âiva parivartate. bhavataḥ kim adhikaṃ jātam?

1.10 Māyā|viḍambyamānasya viśvasya jagato yathā vyavahāro na saty'|ârthas tath" âsmākaṃ bhaviṣyati.

SŪTRA°: Māriṣa, yath" âha bhavān. kiṃ tv ayam īdṛśo 'py aśakya|nirvāha āsmākīno vyavahāraḥ.

PĀRĪ°: Bhāva, katham iva?

SŪTRA°: Māriṣa, Bharata|munin" ôpadiṣṭe daśa|rūpaka|prayoge kila kṛta|śramā vayam? adya c' âtrabhavataḥ śaiśava eva vyākaraṇa|vivarāṇa|karaṇād Vṛtti|kāra iti prathit'|âpara|nāmno Bhaṭṭa|Jayantasya śiṣya|pariṣad" âham ājñaptaḥ, yath" âsmad|guroḥ kṛtir abhinavam Āgama|ḍambaram nāma kim api rūpakaṃ prayoktavyam iti. tad idam alaukikam aśāstriyam aprayukta|pūrvam katham prayuñjmahe? tad asyāḥ ku|jīvikāyā upekṣaṇam eva śreyah.



*The DIRECTOR repeats what he said above up to “sufferings.”*

ASSISTANT: Don't be disillusioned, there's no need. Who among gods, humans or animals has ever escaped from deceit and then reached the supreme goal? This whole multitude of creatures, from god Brahma down to the animals, revolves in worldly existence through illusion alone. Is your lot any worse?

Our conduct cannot be different from that of the whole world that is fooled by illusion: ultimately unreal. 1.10

DIRECTOR: My friend, as you say. But even though our conduct is no worse than theirs, still I find it impossible to carry on with it.

ASSISTANT: Why, sir?

DIRECTOR: My friend, have I not exerted myself in the staging of the ten dramatic styles as taught by sage Bhárata? Yet now comes the honorable Bhatta Jayánta, also well known as the Writer of the Commentary because he wrote an exegetical work on grammar when he was just a child. His circle of pupils has ordered me to put on a new work of their teacher, an extraordinary play called *Much Ado About Religion*. So how shall I stage it, since it is neither worldly nor does it follow the dramatic rules, and has never before been performed? Therefore it is better for me just to give up this wretched livelihood.

PĀRI°: Bhāva, m” āivam. anatikramaṇīya|śāsanāḥ khalv atra|  
bhavanto Vṛtti|kārasya śiṣyāḥ. yat punar aśāstrīyam iti  
śaṅkase, tatra kaḥ prayoktur aparādhah?

- 1.15 Kāvyaṃ karoti sa kavir Bharat’|ōpadeśam  
ullaṅghya, tasya ca tathā prathayanti śiṣyāḥ,  
sāmājikās tava ta eva: bhavān prayuñktām.  
pārśva|sthitah parivadiṣyati kiṃ jano ’nyaḥ?

SŪTRA°: Kṛtaṃ jan’|āpavādena.

PĀRI°: Tat kiṃ rāja|bhayam āśaṅkase?

SŪTRA°: (*sasmitam*) Tad api n’ āsti.

PĀRI°: Tat kiṃ vilambase? nanu niyujyantām tāsu tāsu Sau-  
gat’|Ārhat’|ādi|bhūmikāsu kuśilavāḥ.

- 1.20 SŪTRA°: Māriṣa, na śaknomy eva durvaham idam udvoḍhum  
indra|jāla|māyā|prāyaṃ naṭa|vṛttam.

Aśāstrakaṃ v” āstu tad|anvitaṃ vā  
kāvyam, janaḥ kupyatu rajyatām vā,  
ahaṃ tu nirviṇṇa|manāḥ svavṛttim  
utsṛjya tīrthāni cinomi tāvat.

Bhavān punaḥ kṛpaṇakam asmat|kuṭumbakaṃ vā saṃvā-  
hayatu, mām eva v” ānugacchatu.

PROLOGUE: DISILLUSION

ASSISTANT: Sir, say not so. Surely there is no point putting up a fight against the commands of these honorable pupils of the Writer of the Commentary. As for your worry that it does not follow the rules, is this the fault of the director?

This poet composes a poem paying no heed to the teachings of Bhārata, and despite this his pupils propagate it, and what's more they are also your audience. So just put it on. Why would someone else, a bystander, bother to find fault with it? 1.15

DIRECTOR: I'm not bothered about people's abuse.

ASSISTANT: So are you afraid of some threat from the king?

DIRECTOR: (*smiling*) It's not that, either.

ASSISTANT: Then why procrastinate? Assign the actors their various parts—the Buddhist, the Jain and so forth.

DIRECTOR: My friend, I simply cannot carry on with this intolerable thespian career, so full of trickery and illusion. 1.20

Let the poem flout the rules or obey them, let people be angry or pleased—as for me, I am weary of it all: I shall quit my career now and make pilgrimage to the sacred places.

As for you, either please support my indigent family or follow me.

Mayā tv idānīm ev' āsmin mahati vihāre vīta|rāga|bhikṣu|  
śata|parigrhīte n'|âtidūre nirvāṇa|mārga|deśini tattva|bu-  
bhutsunā praveṣṭavyam.

*Iti niṣkrāntau.*  
*Prastāvanā.*

I.25

PROLOGUE: DISILLUSION

I myself am eager to know the truth. I will enter this great monastery nearby, where hundreds of monks, who have transcended passion, live, and which shows the path to final release.

*Exeunt ambo.*  
*End of the prologue.*

1.25



PRELUDE TO ACT ONE:  
THE BUDDHA'S TEACHING

(*Tataḥ praviśati āsana/sthaḥ rakta/paṭa/saṃvītaḥ śākya*/BHI-  
KṢUR UPĀSAKAŚ c' āgrataḥ.)

BHIKṢUḤ: (*savairāgyam*)

Anādaḥ saṃsāre sthitam idam aho mūḍha|manasāṃ  
janitvā jantūnāṃ maraṇam atha mṛtv" āpi jananam.  
iyaṃ sā duḥkhānāṃ saraṇir iti saṃcintya kṛtinā  
nidhātavyaṃ ceto janana|maraṇ'ōcchedini pade.

UPĀ°: 'Bho bhadaṃta, kiṃ khu edaṃ jaṇaṇa|maraṇa|vava-  
hāra|bāhiraṃ tṭhāṇaṃ? keṇa vā uvāeṇa edaṃ pāvīyadi?]

1.30 BHIKṢUḤ: Dhīman, yadi śuśrūṣur asi tad iha catur|ārya|sa-  
tya|parijñāne yatnam ādhehi.

UPĀ°: 'Bho bhadaṃta, kāiṃ uṇa tāiṃ cattāri ayya|saccāiṃ?]

BHIKṢUḤ: Dhīman, duḥkhaṃ samudayo nirodho mārga iti  
catvāry ārya|satyāni.

UPĀ°: 'Bho bhadaṃta, ittiya|metteṇa ṇa me pavoho uppa-  
ṇṇo. savitthareṇa uvadisadu bhavaṃ.]

BHIKṢUḤ: Āyuṣman, bodhyase.

1.35 Sva|saṃvedyaṃ tāvat  
sukha|visadrśaṃ duḥkham akhilaṃ;  
yatas tasy' ōdbhūtiḥ  
sa tu samudayo moha|mahimā;  
nirodho nirvāṇaṃ  
sakala|paritāpa|vyuparama;  
upāyas tat|prāptau  
kuśala|matibhir mārga uditāḥ.



PRELUDE TO ACT ONE: THE BUDDHA'S TEACHING

*(Then enter the Buddhist MONK, seated on a stool and dressed in a red robe, and his lay DISCIPLE in front of him.)\**

MONK: *(with dispassion)*

In this beginningless existence this is the way things are, alas: deluded creatures are born and then die, and dying they are born again. A wise man, seeing that this is the path of sorrow, should direct his thoughts toward the state in which birth and death come to a close.

DISCIPLE: O Reverend, what is this place which is outside the transactions of birth and death? And by what means is it reached?

MONK: My intelligent friend, if you are eager to learn, then 1.30  
strive to comprehend now the Four Noble Truths.

DISCIPLE: O Reverend, what are those Four Noble Truths?

MONK: My intelligent friend, Suffering, the Cause of Suffering, the Cessation of Suffering, and the Path: these are the Four Noble Truths.

DISCIPLE: O Reverend, that much isn't enough to enlighten me. Please teach me the details.

MONK: Sir, I'll make you understand.

*Pro primo*, everything is Suffering, personally experienced as contrary to happiness. That from which it arises is the Cause, the power of delusion. Cessation is Nirvana, the end of all afflictions. The Path is taught by the right-thinking to be the means to attain Nirvana. 1.35

UPĀ°: 'Bho bhadaṃta, keṇa dāṇi uvāeṇa appā ṇaṃ dīha-  
ra|pabaṃdha|paūttamaṃ mottūṇa duttaraṃ dukkha|gaha-  
ṇaṃ ṇivvāṇe ṇivasadi?

BHIKṢUḤ: Sādhō, na sādhu budhyase. na khalu ātmā nāma  
kaś cid yo duḥkha|saṅkaṭamaṃ uttīrya nirvāṇaṃ adhiga-  
cchati. nanu,

Saṃsāra|kār°|āgārasya  
dāruṇ°|āyāsa|kāriṇaḥ  
ayam eva dṛḍhaḥ stambho  
yaḥ sthir°|ātma|graho nṛṇām.

Tathā hi:

I.40 Ayam aham iti paśyato hi jantor  
bhavati mam° ēdam iti dhruvaṃ pratītiḥ.  
aham iti ca mam° ēti c° āvagacchan  
na hi vijahāti jad°|āśayaḥ kuṭṛṣṇām.

Avipralupta|ṛṣṇasya dūre vairāgya|bhāvanā,  
anabhyaste ca vairāgye saṃsāra|taraṇaṃ kutaḥ?

UPĀ°: 'Bho bhadaṃta, jadā dāva ṇatthi yyeva ko vi appā, ko  
dāṇi saṃsāra|dukkhaṃ aṇubhavadi? ko vā edaṃ uttaria  
ṇivvāṇ°|āgāraṃ paḍivajjadi?

BHIKṢUḤ: (*sasmitam*) Vatsa, nirodho nirvāṇaṃ apavargaḥ  
samāptir iti nitye°pi sati ātmani sutarāṃ aghaṭamaṇaṃ.  
na hi nityasya nirodha upapadyate. tasmād vijñāna|mā-  
tram ev° ēdam harṣa|viśād°|ādy|aneka|rūpa|rūṣitam anā-  
di|prabandha|pravṛtta|vicitra|vāsan°|ānusāra|samāsādita|

DISCIPLE: O Reverend, by what means does the Self leave behind these deep waters of suffering, which have been flowing continuously for a long time and are difficult to cross, to then settle in Nirvana?

MONK: Good fellow, you don't really get it. In fact, there is no such thing as a Self to escape the straits of suffering and arrive at Nirvana. Surely,

This alone is the firm pillar propping up the jail-house of existence, where cruel torment is suffered—one's obsession with a permanent Self.\*

To explain:

A creature who believes "this is me" will inevitably be convinced that "this is mine"; and, thinking in terms of "me" and "mine," the dull-minded will surely not give up his harmful desires. 1.40

For someone whose craving has not ceased, the cultivation of dispassion is remote; and how could one cross over the ocean of existence without cultivating dispassion?

DISCIPLE: O Reverend, if there is in fact no permanent self, then who experiences the suffering of existence? Or who rises out of it and arrives at the house of Nirvana?

MONK: (*smiling*) My child, cessation, Nirvana, final beatitude or completion would be all the more impossible if there were a permanent self. For what is permanent cannot possibly cease. Therefore this world is just consciousness contaminated by the various forms of joy, sorrow, etc., having a broad variety of aspects in accordance with

vitat' |ākāra|bhedaṃ amunā nairātmy' |ādi|bhāvanā|mār-  
geṇa vyapanīta|vividh' |ôpādhi|paṭal' |ôpahita|nān" |ākāra|  
kāluṣyam amala|saṃvin|mātra|niṣṭham avatiṣṭhatām vā  
santān' |ātmanā, santatir eva vā vicchidyatām ity ayam  
eva nirvāṇa|mārgo nedīyān.

UPĀ°: 'Bho bhadaṃta, jadi ṇatthi thiro appā, paraloe ka-  
ssa kamma|bhoo? iṇhiṃ pi kassa sumaraṇa|ṇibaṃdhaṇā  
hoṃti vavahārā?

1.45 BHIKṢUḤ: Kuśalaṃ bodhyase.

Artha|kriyā|sādhanaṭām na nityāḥ  
kram' |ākramābhyām upayānti bhāvāḥ.  
n' ārtha|kriyāṃ kām cid asādhayanto  
bhavanti c' āite param' |ārtha|santaḥ.

Evaṃ hi vadanti nīti|vidaḥ—«yad ev' ārtha|kriyā|kāri tad  
eva param' |ārtha|sat» iti. api ca,

N' āyaṃ kumbho naśvar' |ātm" ānyathā vā  
hetor nāsaṃ mudgar' |āder upaiti.  
vyartho vā syād akṣamo vā sa hetuḥ,  
kalpe 'py asy' ānāgamād vā na naśyet.

Ten' ātma|lābha|samanantaram eva bhāvā  
naśyanti, bhānti tu tathā sama|santatitvāt.  
santāna|vṛttim avalambya ca kartṛ|bhokṛ|-  
smṛty|ādi|kārya|ghaṭan" āpi na duḥ|samarthā.

the various latent impressions that have been operating in a beginningless continuum. When this path of the cultivation of there being no self, etc., has grounded this in pure consciousness alone, having removed its many kinds of defilements caused by the mass of various adventitious properties, then let it remain in a stream, or let the stream itself be cut off: this is indeed the fast track to Nirvana.

DISCIPLE: O Reverend, if there is no permanent self, who enjoys the fruit of his actions in the next world? And in the present, too, whose are these activities which are memory-based?\*

MONK: I'll skillfully make you understand.

I.45

Permanent entities cannot have causal efficacy either gradually or instantaneously; and since they cannot have efficacy, they are not ultimately real.\*

For so say the wise: "Only that which has causal efficacy can be ultimately real."\* Furthermore:

This pot,\* whether perishable by nature or not, cannot be destroyed by a hammer or other cause. Such a cause would be either useless or incapable;\* or because this cause might not occur for an aeon, the pot might not perish.

Therefore entities perish as soon as they come into existence, but they appear real because they are in the same continuum.\* Also, because they exist in a continuum, it is easy to account for the fabrication of effects, such as a stable agent who is also the

1.50 UPĀ: 'Jadi saalo khaṇa|bhaṃguro bhāva|sattho, ṇatthi yye-  
va edassa biie khaṇe avatthidī, tā kahaṃ eso viṇṇāṇeṇa  
visaī|kāduṃ pāriadi? attho khu viṇṇāṇeṇa saha aṇu vā  
teṇa pakāsijjade, viṇṇāṇaṃ vā jaṇeṃto vi ṇo ṇiamtaṇaṃ  
āaraṃ vā appatteṇa teṇa visaī|kaṇiadi. aṇṇahā edaṃ pa-  
ccakkhaṃ khaṇa|bhāiṇo dullahaṃ.

BHIKṢUḤ: Āyuṣman, yadi sphuṭaṃ paśyasi tad artho 'pi  
nāma na kaś cid vijñānasya yo viśaya|bhāvam upayāti.  
jñānam ev' ēdaṃ nīla|pīt'ādy|ākāra|khacitam avabhāti.  
kutaḥ?

Ākāra|dvitay'āśritaṃ na yugapaj  
jñān'ārthayor vedanaṃ  
loke, 'rthaś ca jaḍaḥ prakāśa|vapuṣā  
jñānena ced grhyate,  
syād ādau grahaṇaṃ pradīpavad, anā-  
kāraṃ ca no grhyate  
jñānaṃ. tena tad eva bhāti vividh'ā-  
kāraṃ. kuto 'rtho 'paraḥ?

Tasmāt sarvaṃ śūnyaṃ  
sarvaṃ kṣaṇikaṃ nirātmakaṃ sarvaṃ  
sarvaṃ duḥkham it' itthaṃ  
dhyāyan nirvāṇaṃ āpnoti.

enjoyer of the fruits of the deeds of that agent, and memory, etc.

DISCIPLE: If all entities are momentary, i.e., do not remain 1.50  
for a second moment, then how can consciousness make  
them its object? It is quite clear that an object must be  
revealed either together with consciousness or afterward,  
and by it. Or, even if it produces cognition, it cannot be  
made its object without that cognition being confined  
or taking on some form. Otherwise we cannot account  
for the perception of something momentary.\*

MONK: Sir, if you see clearly then there isn't really such a  
thing as an entity to become the object of consciousness.  
It is consciousness itself that appears, inlaid with blue,  
yellow and other forms. If you ask why?

People do not have a simultaneous, biform percep-  
tion of the cognition and its object. And if the ob-  
ject, which is devoid of consciousness, is grasped  
by intrinsically radiant cognition, then grasping  
would be grasped first, just as the light of a lamp  
is perceived first. But a cognition without a form  
cannot be grasped. Therefore this cognition itself  
shines with various forms. How could there be any  
other objective entity?

Therefore everything is empty, everything is mo-  
mentary, everything lacks an enduring essence, ev-  
erything is suffering. Meditating in this way one  
reaches Nirvana.

*Nepathye gaṇḍikā/dhvaṇiḥ*

1.55 UPĀ°: (śrutvā) ʔBho bhadam̐ta, eso khu saala|bhikkhu|saṃ-  
gha|saṃghaḍaṇa|velā|pisuṇo gaṇḍi|saddo samucchaliṇ,  
tā ettha bhavaṃ pamāṇaṃ!

BHIKṢUḤ: Yady evaṃ tad yathā velā n' âtikrāmati tathā sa-  
mācarāmaḥ. (*utthāya parikramya diśo 'valokya*) eṣa khalu  
mr̥ṇāla|tantu|dhavala|yajñ'|ôpavīta|lāñchita|śyāma|vakṣa-  
ḥ|sthala veṇu|yaṣṭi|hastaḥ ko 'pi brāhmaṇa|yuvā ito 'bhi-  
vartate. tad yāvad eṣa na velā|vighnam utpādayet tāvad  
yathā|prāptam anuṣṭhāmaḥ.

UPĀ°: ʔBho bhadam̐ta, ko vi a kālo edassa bamhaṇa|juvā-  
ṇassa iha ṭṭhidassa vaṭṭadi. jassim̐ yyeva khaṇe imassim̐  
rukkha|mūle bhadam̐to uvaviṭṭho tassim̐ yyeva khaṇe  
eso iha pavitṭho bhadam̐teṇa ṇa lakkhido. ladā|jāl'|aṃ-  
tarideṇa ediṇā sayalo yyeva āyaṇṇido bhadam̐ta|vaṇṇido  
uvaeso.

BHIKṢUḤ: Yady evaṃ tataḥ kiṃ tathā|vidhen' âiva vayam  
idānīm velāṃ laṅghayāmaḥ?

*Iti sah' ôpāsakena niṣkrāntaḥ*



*A wooden gong sounds offstage.*

DISCIPLE: (*listening*) O Reverend, that must be the wooden 1.55  
gong that marks the time for the whole community of  
monks to come together. So it is for your Reverend to  
decide what we ought to do!

MONK: In that case let's make sure we are not late.\* (*They  
stand up, walk about and look around.*) Here comes a  
young brahmin, his dark chest marked by a sacred thread  
white as a lotus fiber, and with a bamboo staff in his hand.  
Let us take appropriate action lest he should make us  
miss the appointed time.

DISCIPLE: O Reverend, this young brahmin has been stand-  
ing here for quite a long time. He came here at the very  
moment you sat down under this tree, though Your Rev-  
erend did not notice him. Hidden by the net of vines,  
he overheard the whole teaching Your Reverend gave.

MONK: Be that as it may, why should I be late now on  
account of a person like this?

*Exits together with the DISCIPLE.*



ACT ONE:  
THE BUDDHISTS DEFEATED

1.60 *Tataḥ praviṣati yathā|nirdiṣṭaḥ* SNĀTAKO BAṬUŚ *ca.*

SNĀTĀ°:

Sv'ādhyaṃyāḥ paṭhito yathā|vidhi, parā-  
mrṣṭāni c' āṅgāni ṣaṇ,  
mīmāṃs" āpi nirūpit" ēti vihitam  
karma dvi|janm'ōcitam.  
nity'ādhūta|kutarka|dhūsara|girām  
yāvat tu Veda|dviṣām  
nyakkāro na kṛtaḥ kṛtārtha iva me  
tāvan na vidyā|śramah.

Agryās c' āite Veda|viplava|kṛtām ku|buddhayaḥ Śauddho-  
dani|śiṣyakāḥ. tad enān eva stenān iva tāvan nigṛhṇīmah.  
(*parikrāmati.*)

BAṬUḤ: 「Ayya, uvaṇīdaṃ mae edaṃ ṇhāṇ'|ôvaaraṇaṃ. ṇhā-  
duṃ patthido ayyo.」

1.65 SNĀTĀ°: Kiṃ c' ātaḥ?

BAṬUḤ: 「Na khu aṇuūlaṃ uvaciṭṭhadi. vihāra|gāmī khu esa  
maggajjaṇo sayalo saṃcaradi.」

SNĀTĀ°: Nanv atra vihāre bhikṣūn avalokya tataḥ snāsyā-  
mah.

BAṬUḤ: 「Jaṃ ayyo āṇavedi.」

*Ubhau parikrāmataḥ.*

*Then enters the GRADUATE as described above, and the BOY.* 1.60

GRADUATE:

I have duly studied the Veda, mastered the six auxiliary sciences,\* and examined *Mīmāṃsā*\* as well. Thus I have performed the duties appropriate for a twice-born person. But until I humiliate the enemies of the Veda, who dirty their speech with incessantly brandished pernicious argumentation, the efforts I made in my studies will seem frustrated.\*

And these stupid disciples of Shuddhódana's son\* are foremost among those who vandalize the Veda. Thus they will be the first for me to punish like thieves. (*He walks about.*)

BOY: Sir, I have brought along the bathing paraphernalia. You were going to bathe, sir.

GRADUATE: So what? 1.65

BOY: The circumstances are clearly not favorable.\* All these people on the road must be going to the monastery.

GRADUATE: Then let's take a look at the monks in this monastery first, and bathe afterward.

BOY: As you command, sir.

*Both walk about.*

1.70 SNĀTA°: (*agrato 'valokya*) Aho vihārasya rāmaṇīyakam! iha  
hi

Prāsādāḥ śaśi|raśmi|śubhra|himavad|  
śṛṅga|pratisparddhinaḥ,  
snigdhanīyā āmra|vaṇāni, śādvala|citā  
hr̥dyā latā|maṇḍapāḥ,  
unmīlad|bisa|kanda|dantura|śarad|  
vyom'|ānukār'|ōdakāḥ  
padminīyo viharat|saro|ruha|rajo|  
rakt'|āṅga|bhṛṅg'|āṅganāḥ.

*Padminīm nirvarṇayan*

Adhaḥ|śākhair ūrdhva|  
sthita|vītata|mūlaiḥ kamalinī|  
jalaṃ dhatte lakṣmīm  
pulina|taru|śaṇḍaiḥ pratimitaiḥ.  
ih' āntar dr̥śyante  
viṭapa|viniviṣṭāḥ kṣiti|ruhām  
vihaṅgāḥ khādantaḥ  
phala|śakalam uttāna|vadanāḥ.

BAṬUḤ: 'Ayya, pekkha eyāṇaṃ maūa|pavaṇ'|aṃdolia|vicitta|  
dhaya|vaḍa|maṇḍia|meru|gaṇḍiā|ñivvīsesa|pāsād'|abb-  
haṃtara|viñivesidāṇaṃ kaṇaa|maīāṇaṃ pajjharaṃta|ñi-  
raṃtara|pahā|vitthāraga|suṃdara|vaṇṇ'|ābharaṇa|bhūsiā-  
ṇaṃ Buddha|paḍimāṇaṃ caṇḍana|ghaṇasāra|ghuṣiṇa|  
maañāhi|vilevaṇa|kusuma|dhūv'|ōvahāra|sāmidhī. aho  
acchariaṃ!

1.75 SNĀTA°: (*nirvarṇya*) Na khalu tapasvi|jana|maṭhikā|sthānam  
idam, rāḥ'|ōdyānam etat. kaṣṭaṃ bhoḥ kaṣṭaṃ!

GRADUATE: (*looking ahead*) O what a charming monastery!\* 1.70  
For here

There are temple-towers rivalling Himalayan peaks  
gleaming with moonbeams; dense mango groves;  
delightful vine bowers full of grass; and female  
bees, their bodies reddened with lotus pollen, are  
roaming above the lotus ponds, whose water bris-  
tles with emerging lotus shoots, and imitates the  
autumn sky.

*He looks at the lotus pond.*

The water of the lotus pond is beautiful with the  
groups of trees on the bank reflected branches  
downward and their extensive roots upward. Here  
on the water I can see birds sitting on the tree  
boughs, eating pieces of fruit with open beaks.

BOY: Sir, behold the abundance of offerings: flowers, in-  
cense, and anointments of sandal, camphor, saffron and  
musk, offered to golden Buddha-images radiating dense,  
great effulgence, nicely colored and adorned with dec-  
oration. These images are housed within high temples  
similar to Mount Meru and decorated with colorful flags  
trembling in the gentle breeze. How wonderful!

GRADUATE: (*looking*) Clearly this is not a seminary for as- 1.75  
cetics, this is a royal garden! *O tempora o mores!*

Viṭa|pathika|luṇṭhyamānair  
 vandhye pathi jāta|gahana|diṇ|mohaiḥ  
 asthāne kṣipyante  
 vividhāni dhanāni dhanavadbhiḥ.

Kil' āpramāṇe 'py asminn āgame viṣaya|sukha|parāṇmu-  
 kha|manasām samādhi|bhāvan'|ābhyāsa|saktānām yathā  
 tathā kalpita|prāṇa|vṛttinām kim evaṃ|vidhair anupaśā-  
 nta|jan'|ôcitair bhoga|sādhana|vibhavaiḥ?

BAṬUḤ: 'Ayya, pekkha pekkha, edassiṃ dhavala|hara|sihare  
 surahi|kusuma|dhūva|gaṃdha|pabbhāra|ṇibbhara|bha-  
 rida|dasa|disā|muhe ede vaṃdaā bhoṇ'|ômmuha vva  
 dīsaṃti.

SNĀTA°: Sādhu lakṣitam. tat kadā cid āvām dṛṣṭvā sva|vyā-  
 pāra|yantraṇām anubhaveyur ete bhikṣavaḥ. tad ih' āi-  
 va latā|maṇḍape tāvad ebhir anupalakṣyamāṇau kṣaṇaṃ  
 paśyāva eṣāṃ vyavahāram.

1.80

*Tathā kurutaḥ.*

SNĀTA°: (*sakautukam avalokya*) Aye! kena cid api bhikṣu|sa-  
 ṅgha|bhojan'|ônmukhena nāpi snātam.

BAṬUḤ: 'Ciṭṭhadu ṇhāṇaṃ, aṃbara|parivattaṇa|mettaṃ pi  
 ṇa kadam!

SNĀTA°: (*nīpuṇaṃ nirvarṇya*) Ācamana|kalpo 'py eṣāṃ sū-  
 dra|nirviśeṣaḥ. katham! catvāro varṇā varṇa|saṅkarā api  
 vā sarva ev' āikasyām paṅktau bhuñjate! aho ramyam  
 āśrama|vrataṃ!



ACT ONE: THE BUDDHISTS DEFEATED

Robbed by their rakish guides, the rich have completely lost their way on a futile path, and throw away their manifold riches on unsuitable things.

Even if this religion is a sham, this abundance of forms of entertainment fit for those who are not at peace is useless for people who have allegedly turned their mind away from sensual pleasures, devoted to the repeated cultivation of meditation and sustaining themselves in whatever way.

BOY: Sir, look, look, these Buddhist devotees seem to be ready for the meal in the tower of this whitewashed mansion, which completely fills the ten quarters with masses of fragrance of perfume, flowers and incense.

GRADUATE: Well observed. Perhaps these monks would feel inhibited in their habits if they noticed us.\* So now we shall observe their practice for a second right here in this bower of creepers, unnoticed by them.

*They do so.*

I.80

GRADUATE: (*looking full of expectation*) Goodness! None of them has even performed his ablutions in his haste to eat the monastic meal.

BOY: Let alone bathing, they haven't even changed their clothes!

GRADUATE: (*looking carefully*) Even their procedure for purification by sipping water is the same as that of Shudras! Golly! People from the four estates and even those from the mixed estates are all eating in one and the same row! How pleasant is this ashram's observance!

BAṬUḤ: 'Ayya, ṇa ittiamaṃ yyeva edamaṃ! pekkha edāṇa parivisaṃtīṇa bhakkha|dāṇa' |ōmmuhāṇa thora|thaṇa|mamaḍḍalāṇa dāsīṇa viviha|vibbhamā kaḍakkhā bhikkhu|vayaṇesu ṇivaḍamti. edamaṃ ca kiṃ pi ṇimmala|kalasa|ṇikkhittamaṃ paṇayamaṃ uvaṇīdamaṃ.

1.85 SNĀTA°:

Pakva|rasa|śabda|nihnutam  
anya|vyapadeśam atra madhu|pānam,  
māma's' |āśanaṃ ca koṭi|  
traya|rahitam. Aho tapaḥ kīcchram!

BAṬUḤ: 'Ayya, pekkha pekkha, eso bhikkhū  
'Tisio vi piaī ṇa tahā jīhāī bhamamaṃta|kuvalaamaṃ pānaṃ,  
diṭṭhihi jahā dāsīṇa viāsia|loanaṃ vaanaṃ.

SNĀTA°: Bhavatu, dr̥ṣṭo vīta|rāgāṇām āśrama|samācārah.

1.90 BAṬUḤ:

'Ujyāṇesu ṇivāso,  
sulahamaṃ pānaṃ ca sulahamaṃ aṇṇamaṃ pi,  
ṇa ya kiṃ pi ṇiyama|dukkhamaṃ:  
dhaṇṇo vamaḍattaṇamaṃ lahaī.

SNĀTA°: Alam idānīṃ parihāseṇa. eṣa sa mahā|paṇḍitaḥ prasiddho Dharmottara|nāmā bhikṣuḥ kṛt' |āhārah prāsādād avatīrya taror adhaś chāyāyām śādvāla|bhuvam adhyāste. tad upasarpāva enam.

*Tataḥ praviśati yathā|nirdiṣṭo* BHIKṢUR UPĀSAKAŚ *ca.*

ACT ONE: THE BUDDHISTS DEFEATED

BOY: Sir, there is more! Look, here are buxom maidservants ready to serve the food, and catching the eyes of the monks with their flirtatious glances! And here some drink is being served in a spotless jar.

GRADUATE:

I.85

There is wine here masquerading as “fruit juice”,\* and there is meat allegedly fit for vegetarians.\* Oh, what cruel asceticism!

BOY: Sir, look, look, this monk\*

Although thirsty, is not so much drinking the beverage, in which a water lily is whirling, with his tongue as he is drinking with his eyes the candid faces of the maidservants.

GRADUATE: That will do, we have seen the monastic discipline of the passion-free.

BOY:

I.90

Living in pleasure gardens, with drink and food both easy to obtain, untroubled by restrictions: lucky are those who become Buddhists.

GRADUATE: That's enough jeering now. Here comes the famous great scholar Dharmóttara, the Buddhist monk. Having finished his meal, he is descending from the palatial building to sit down on a grassy spot, in the shade under a tree. So let's approach him.

*Then enters the Buddhist MONK as described above, and his DISCIPLE.*

BHIKṢUḤ: Āyusman, api grhītaṃ tad bhavatā hṛdaye dayā  
nidher bhagavato Bodhi|sattvasy' ôpadeśa|jātaṃ?

1.95 UPĀ°: Puṇo vi bhadantaṃ aṇugahaṃ karissadi.

BHIKṢUḤ: (*agrato 'valokya*) Ayam asāv ady' âpi brāhmaṇa|  
yuvā sthita eva. vivakṣor iv' âsya mukhaṃ paśyāmi.

SNĀTA°: (*upasṛtya*) Bhikṣo, kuśalino bhavantaḥ? kaccid avi-  
ghnam upapadyata iyaṃ āsrama|caryā?

BHIKṢUḤ: Svāgatam. anupahat" ēyam śādvala|bhūmiḥ. upa-  
viśyatām.

SNĀTA°: (*upaviśya*) Kiṃ punar asy' ôpadiṣṭam ācāryeṇa yatr'  
âivaṃ grahaṇam pr̥cchyate?

1.100 BHIKṢUḤ: (*upāsakam uddiśya*) Brūhi, yad eṣa pr̥cchati.

SNĀTA°: K" ēyam avajñā, «upāsaka brūhi!» iti? baṭo, śṛṇv  
asya yad ayam ācaṣṭe.

BHIKṢUḤ: Brāhmaṇa, «śṛṇv asmāt» iti nanu vaktuṃ yuk-  
tam.

SNĀTA°: Bho rakta|paṭa! na khalu «ākhyāt" ôpayoge» ity asya  
viṣaya evaṃ|vidhāḥ pralāpāḥ. hanta, «naṭasya śṛṇoti» ity  
ayam ev' âtra nyāyo yuktaḥ.

BHIKṢUḤ: Aho maukharyaṃ dvijanmano yasya tri|bhuvā-  
n'âika|guroḥ parama|kāruṇikasya bhagavato Buddhasya  
<śāsanam>\* pralāpāḥ!

ACT ONE: THE BUDDHISTS DEFEATED

MONK: Sir, have you treasured up in your heart the teachings of the most compassionate Lord Bodhi-sattva?

DISCIPLE: Please, Reverend, favor me again. 1.95

MONK: This young brahmin whom we saw before is still there. His face looks like he is eager to speak.

GRADUATE: (*approaching*) Monk, how are you? I trust that your religious observance continues unimpeded.

MONK: Welcome. This grassy spot is not impure. Please sit down.

GRADUATE: (*sitting down*) But what is it that you, as mentor, have taught him, that you were just asking if he had grasped?

MONK: (*to his DISCIPLE*) Reply to his question. 1.100

GRADUATE: What an insult: "Disciple, reply"! Boy, listen to what he says.

MONK: Brahmin, surely the proper usage is "Learn from him."

GRADUATE: My dear red-robe! Ravings like this are not governed by the grammatical rule "The noun denoting the teacher is in the ablative case if there is a formal instruction." Look, the only appropriate usage here is "He hears from the actor in the genitive case."\*

MONK: O what an abusive twice-born, for whom the <teaching> of the supremely compassionate Lord Buddha, the only master of the three worlds, is raving!

1.105 SNĀTA°: (UPĀSAKAM *uddiśya*) Tvam api kathaya tāvat, kim anena pāṭhito 'si.

UPĀ°: 'Naṃ cattāri me ayya|saccāi guruṇā uvadiṭṭhāi dukkhaṃ samudao ṇiroho maggo tti.

SNĀTA°: (*sasmitam*) Idam tat parama|kāruṇika|śāsanam? ayaṃ ca na pralāpo yatra nairātmya|darśanam śreyo|mārga iti gīyate?

BHIKṢUḤ: Dvijāte, agnīṣomīy'|ādi|paśu|viśasanam śreyaḥ|sādhanaṃ sādhu ity etad|dṛṣṭi|bhāvanā|kaluṣit'|āntaḥ|karaṇānāṃ bhavad|vidhānāṃ pralāpa iv' āyaṃ ābhāti param'|ārth'|ōpadeśaḥ.

SNĀTA°: Katham? ayaṃ durācāraḥ śākyo Veda|vākyeṣv api vivadate! kim kurmaḥ? kasy' āgrato brūmaḥ? patita|saṅgha|sambādha ev' āyaṃ vihāro vartate. (*diśo 'valokya, saharṣam*) aho bat' āmī vihār'|ōdyāna|darśana|dohadino 'tibahavaḥ puṇyair atra|bhavanto Viśvarūpa|prabhṛtayo mahā|vidvāṃsaḥ prāśnikā upasthitāḥ. bhavatu, labdho 'vasaraḥ pāpānāṃ nigrahasya.

1.110 *Tataḥ praviśanti yathā|vibhavaṃ* PRĀŚNIKĀḤ.

PRĀŚNIKĀḤ: Eṣa snātaka|Saṅkarṣaṇa eṣa ca bhikṣu|Dharmottaro vivadamānāv iva vadana|lakṣmy" āiva lakṣyete. hanta, paśyāmas tāvat. (*goṣṭhīm parikrāmanti.*)

ACT ONE: THE BUDDHISTS DEFEATED

GRADUATE: (*to the* DISCIPLE) As for you, tell me now what 1.105  
he taught you.

DISCIPLE: Why, the master has taught me the Four Noble  
Truths: Suffering, the Cause of Suffering, the Cessation  
of Suffering, and the Way.

GRADUATE: (*smiling*) That's the teaching of the supremely  
compassionate one? And this is not raving where the  
realization of having no Self is celebrated as the path  
leading to salvation?

MONK: Brahmin! The teaching of Ultimate Reality seems  
to be raving for the likes of you, your mind muddled  
by cultivating the doctrine that the slaughter of animals  
like the one sacrificed for Agni and Soma is a means to  
attain salvation!

GRADUATE: What? This depraved Buddhist finds fault even  
with Vedic ordinances! What shall I do? In whose pres-  
ence shall I speak? This monastery is crowded only with  
the community of renegades. (*He looks around and says  
delightedly*) Great! As a reward of my good works, Vish-  
varupa and these other many honorable professors have  
come eager to see the garden of the monastery, handy  
arbiters for me. All right, I've got the opportunity to  
punish these criminals.

*Then enter as many ARBITERS as can be afforded.* 1.110

ARBITERS: To judge just by the luster of their faces, this  
graduate, Sankárshana, and this Buddhist monk, Dhar-  
móttara, appear to be quarrelling. Come, let's have a  
look. (*They make a few steps around the gathering.*)

BHIKṢUḤ: Svāgatam āryāḥ, ih' ôpaviśyatām. (*iti śādvala/  
bhūmiṃ nirdiśati.*)

PRĀŚNIKĀḤ: (*upaviśya*) Kim iha prastutam? (*iti BHIKṢUḤ  
pṛcchanti.*)

BHIKṢUḤ: Amuṣya yajñ'|ôpavītino Bodhi|sattv'|ôpadeśaḥ  
pralāpa iv' ābhāti.

1.115 SNĀTA°:

Ayam aham, eṣa ca bhikṣuḥ,  
parīkṣakāḥ kṛtadhiyo bhavanta iti  
sār'|āsāra|vicāre  
kuto 'nya evaṃ|vidho 'vasaraḥ?

PRĀŚNI°:

Nyāyyaṃ ced abhidhīyate parimitaṃ  
siddh'|ānta|bījaṃ vacaḥ,  
heyam cec chala|jāti|nigraha|pada|  
prāyaṃ kathā|ḍambaram,  
n' āiv' ēṣyā hṛdī, vāci no paruṣatā,  
na bhrū|vibhedo mukhe,  
sādhūnāṃ yadi vāda eṣa tad ime  
sarvatra sabhyā vāyam.

BHIKṢU|SNĀTAKAU: Evam etad yath" āryāḥ samādiśanti.

1.120 PRĀŚNI°: Tat ko 'tra|bhavatoḥ prathama|pakṣavādī?

SNĀTA°: Kṛta eva bhikṣuṇā pūrva|pakṣ'|ôpanyāsa upāsakaṃ  
prabodhayatā.



ACT ONE: THE BUDDHISTS DEFEATED

MONK: Welcome, gentlemen, please take a seat here. (*Saying this, he points at the grassy spot.*)

ARBITERS: (*sit down and ask the MONK*) What are you discussing?

MONK: That person invested with the sacred thread calls the Bodhi-sattva's teaching raving.

GRADUATE:

1.115

Here am I, and here is the monk, you are prudent arbiters: what an incomparable opportunity to consider the strong and weak points of the argument!

ARBITERS:

If your talk is correct, moderate, and springs from the established truth; if you avoid discourse full of quibbles, futile rejoinders, and vulnerable points, with a noisy mass of bad disputation; if there is no envy at all in your heart, no roughness in your words, no frowning on your face; if this is a discussion among virtuous persons, then we are always ready to serve as assessors.

MONK & GRADUATE: It will be as you command, gentlemen.

ARBITERS: So which one of you has put forward his thesis first? 1.120

GRADUATE: The monk has indeed set forth the prima-facie view while teaching the disciple.

BHIKṢUḤ: (*snātakam uddiśya*) Api śrutam tad bhavatā?

SNĀTA°: Śrutam.

BHIKṢUḤ: Yady evam tad anubhāṣyatām.

1.125 SNĀTA°: Bāḍham. saṅkṣepata ev' ānubhāṣyate tāvat.

Duḥkham, tasya nimittam,  
tad|uparamas, tad|upapattaye mārگاḥ  
nairātmya|darśan'|ākhyas,  
tat|siddhiḥ kṣaṇikatā|siddheḥ.

Tat kṣaṇikatvaṁ sattvān,  
nāśam prati kāraṇ'|ānapekṣatvāt.  
smṛty|ādi|vyavahāraḥ  
santāne hetu|phala|bhāvāt.

Kṣaṇiko 'pi na bāhyo 'rthaḥ  
kaś cit saṁvitti|viśayatām yāti.  
ākāra|nicaya|khacitaṁ  
cakāsti vijñānam ev' êdam.

Tasmāt sarvaṁ śūnyaṁ,  
sarvaṁ kṣaṇikaṁ, nirātmakaṁ sarvaṁ,  
sarvaṁ duḥkham it' itthaṁ  
dhyāyan nirvāṇam āpnoti.

1.130 (BHIKṢUḤ *Uddiśya*) api bhavaty evam?

BHIKṢUḤ: (*sāvajñam*) Āṁ, bhavati saṅkṣiptam.

SNĀTA°: Tad atr' êdānīm śrūyatām.

PRĀŚNI°: Avahitāḥ smaḥ.

ACT ONE: THE BUDDHISTS DEFEATED

MONK: (*to the* GRADUATE) Did you hear it?

GRADUATE: I did.

MONK: If so, then repeat it.

GRADUATE: Of course. I'll be brief:

I.125

Suffering; its cause and its cessation; the path to attain that, called "the realization of having no Self"; this is established through the establishing of momentariness.

Things are momentary because they exist, and since their destruction requires no cause. Activities such as memory are possible because of causal relations in the continuum.

But no external thing, even if it were momentary, can become the object of cognition. This consciousness alone shines forth, studded with a multitude of forms.

Therefore everything is empty, everything is momentary, everything lacks an enduring essence, everything is suffering. Meditating thus one reaches Nirvana.

(*To the* MONK) Is it O.K. like that?

I.130

MONK: (*contemptuously*) Yes, as a summary.

GRADUATE: Now it is my turn.

ARBITERS: We are all ears.

SNĀTA°:

- 1.135 Ayam yath”|ôktaḥ kṣaṇa|bhaṅga|siddhau  
satyām bhaved apy apavarga|mārgaḥ,  
vicāryamāṇās tu na naipuṇena  
sprṣanti bhāvāḥ kṣaṇa|bhaṅguratvam.

BHIKṢUḤ: Kutāḥ?

SNĀTA°: Hetv|abhāvād eva.

BHIKṢUḤ: Nan’ ūkto hetuḥ: «sattvāt» iti.

SNĀTA°:

- 1.140 Sattv’|ākhyam yad avādi mānam alasad|  
dṛṣṭānta|vandhy’|ātmanaḥ  
sambandha|grahaṇam na śakyam ṛjunā  
mārgena dhūm’|āgnivat.

BHIKṢUḤ: Yady evam tataḥ kim? vyatireka|mukhen’ âpi  
vyāpti|graho vyāptigraha eva.

Nityebhyaḥ krama|yaugapadya|virahād  
vyāvartamānam punas  
tat sattvam nidadhīta bhaṅgiṣu padam  
gaty|antar’|âsambhavāt.

ACT ONE: THE BUDDHISTS DEFEATED

GRADUATE:

Even if this aforementioned path to final beatitude does exist, provided that momentariness is established, nevertheless, when one thoroughly examines entities, they do not come in contact with momentariness. I.135

MONK: Why not?

GRADUATE: Simply because there is no logical reason for that to be so.

MONK: But surely the logical reason has been put forth: "because of existence."

GRADUATE:

The concomitance with the probandum, i.e., "momentariness," of the proof of "existence," which you Buddhists teach cannot be ascertained in a straight way, as can be in the case of smoke and fire, since no example appears to support it, and since therefore it is useless.\* I.140

MONK: If so, then what of it? Ascertaining the concomitance even by means of logical discontinuance is still an ascertainment of the concomitance.\*

But that existence,\* being excluded from permanent things because of the absence of both gradual and instantaneous efficacy, will have a foothold in momentary entities, because it has nowhere else to go.\*

SNĀTA°:

Nityebhya iva ten' âiva vyāpak'|âsambhavana te  
kṣaṇikebhyo 'pi bhāvebhyaḥ sattvaṃ vyāvartatetarām.

1.145 Paśya:

Utpadya kām cid api yady ayam ārabheta  
bhāvaḥ kriyām kṣaṇikatām na tathā sat' îyāt.  
tasy' ātma|lābha|samanantaram eva mṛtyu|  
kroḍi|kṛtasya karaṇ'|âvasaraḥ kuto 'nyaḥ?

BHIKṢUḤ: Kṣaṇa|bhaṅgiṣu bhāveṣu nanv iyān eva kārya|kā-  
raṇa|bhāvaḥ: «idaṃ pratīty' êdaṃ pratīyate» iti pratītya|  
samutpāda|mātram.

SNĀTA°: Asty atr' ânyad api vaktavyam. tad āstām. idaṃ  
tu brūmaḥ: asmin mate kāraṇatvam eva na tāttvikam,  
bhāvānām viśeṣa upādāna|kāraṇatvāt.

Tatra sva|karma|phala|bhoga|samarthan'|ādi  
jñāneṣu hetu|phala|bhāva|kṛtaṃ samagram  
hīyeta. hetu|phala|bhāva ih' âstu ko 'pi:  
jñān'|ântareṣu para|santati|jeṣu tulyaḥ.

GRADUATE:

Existence is all the more excluded even from your momentary things, just as from permanent things, because they, too, cannot have the invariably concomitant property.\*

Look:

I.145

If this entity performed an action after it had arisen, in that case it could not be momentary. Or, if it is embraced by death immediately after coming into being, how could it have another opportunity to act?

MONK: But, surely, causal relationship among momentary things is only this much: "after cognising A, B is cognised," that is, merely "arising of a cognition after getting a former cognition."\*

GRADUATE: There is more to be said in this matter, but let it be for now. Instead, I put forth the following: on the basis of this view, the condition of being a cause is not real itself, since entities are material causes with regard to a particular thing.

In that state of affairs\* all operations, which are brought about by causality, such as the capability of every awareness in a stream to experience the results of its past actions, would fail. Or let there be some kind of causal relation here:\* it would be the same with regard to other cognition-phases that have arisen in other streams.

1.150 BHIKṢUR *Adho|rukho bhūmim ālikhati.*

SNĀTA°:

Kārya|kāraṇa|bhāve vā siddhe 'pi param'|ārthataḥ  
jñān'|ānyatv'|ānapāyāt kā sva|karma|phala|bhoktṛtā?

Api ca, «kṣaṇikā bhāvāḥ sattvāt» iti sādhyā|viparyaya|sādhā-  
nād viruddho 'yaṃ hetuḥ.

BHIKṢUḤ: Katham iva?

1.155 SNĀTA°: Uktam kṣaṇikānām n' ārtha|kriyā|kāritvam iti. sthā-  
snavas tu bhāvāḥ saha-kāri|sannidhāne krameṇa yugapad  
vā nirvartayitum utsahanta ev' ēty artha|kriyā|kāritvam  
iti tat|sthairya|siddhiḥ.

BHIKṢUS *tūṣṇīm āste.*

SNĀTA°:

Ātma|hānīś ca bhāvānām hetv|adhīn" ātma|lābhavat,  
anvaya|vyatirekau hi sadṛśāv ubhayaor api.

BHIKṢUḤ: Nanv anyathā|siddhau vināśa|hetāv anvaya|vya-  
tirekau, tasya visabhāga|santati|nimittatvāt. utpattihetāv  
anvaya|vyatirekau kāry'|āntar'|ābhāvān na tathā bhavi-  
tum arhataḥ.



*The MONK draws on the ground with eyes downcast.*

I.150

GRADUATE:

Or even if the causal relation is established as really true, because the otherness of the awarenesses remains, how could anyone enjoy the fruits of his own actions?

Moreover, in the argument "Things are momentary because of their existence," the logical reason is contradictory, since it proves the opposite of the property to be established.\*

MONK: How so?

GRADUATE: It has been stated that momentary entities cannot be efficacious. Permanent things, however, together with the assisting factors, are indeed able to act either gradually or instantaneously: this is causal efficacy, and in this way their stability is proved. I.155

*The MONK remains silent.*

GRADUATE:

The destruction of things also depends on some cause, just as their coming into being, for the agreement in presence and in absence of cause and effect is similar for both.\*

MONK: But surely, as for the cause of destruction, the agreement in presence and in absence of cause and effect is established in another way, since it\* is the cause of a different continuum.\* As for the cause of arising, the

1.160 SNĀTA°: (*sasmitam*) Kim icchayā dveṣeṇa vā? kāry'āntar'|-  
ābhāvo 'pi keṣāṃ cin mate durbhaṇo 'bhivyakty|ādeḥ  
sambhavāt.

BHIKṢUḤ:

N' ōtpatti|hetūn virahayya dṛṣṭam  
utpadyamānaṃ kva cid eva kāryam.

SNĀTA°:

Vināśa|hetūn virahayya dṛṣṭam  
kiṃ vā vinaśyat kva cid eva kāryam?

1.165 BHIKṢUḤ: Nanu vināśa|hetv|asannidhānān manv|antareṣv  
api kaś cin na vinaśyed ghaṭa iti niryāso bhavet.

SNĀTA°: (*sopahāsam*) Kaṣṭaṃ bhoḥ kaṣṭam, nityatve ghaṭa-  
sya sati samāptā loka|yātrā, utsannāḥ prajāḥ, upasthito  
jagatāṃ ghaṭa eva nitya|mṛtyuḥ. yasya hi n' āsti vināśa|kā-  
raṇam ākāś'āder iva bhavatv asau nityaḥ, kiṃ jātam? na  
ca n'āsti vināśa|kāraṇam, avayavinām avayava|vibhāg'ā-  
deḥ avaśyaṃ|bhāvitvāt. api ca re mūḍha, bhavat|pakṣe 'pi  
ghaṭa|kṣaṇa|santatir anucchinā tath" āiva kiṃ na dṛśya-  
te? āgataṃ ced asyāṃ visabhāga|santati|kāraṇam, hanta  
tarhi vināśa|kāraṇam api mat|pakṣe tath" āiva āgamiṣyat'  
īti sa samānaḥ panthāḥ. tad ayam īdṛśaḥ kṣaṇa|bhaṅga|  
pakṣaḥ.

ACT ONE: THE BUDDHISTS DEFEATED

agreement in presence and in absence of cause and effect cannot be thus,\* because there is no other kind of effect.

GRADUATE: (*smiling*) Out of desire or aversion? Some people 1.160  
hold that we can hardly say that there is no other kind of effect, since manifestation and the like can take place.\*

MONK:

No effect has ever been seen arising without the causes of arising.

GRADUATE:

Have you ever seen an effect being destroyed, without the causes of destruction?

MONK: Surely that would mean that no pot could be de- 1.165  
stroyed, even with the passage of aeons, if there was no cause of destruction present.

GRADUATE: (*with a sneer*) Mercy on us! If the pot is eternal then worldly affairs are finished, people are ruined, the eternal death of the world, which is nothing but a pot, is breathing down our neck! For let that thing be eternal which has no cause to destroy it, like space, for example: what's the problem with that? But composite entities do have a cause of destruction, because the separation of their constituents, etc., must inevitably take place. Moreover, you imbecile, do you not realize that, even accepting your position, the stream of pot-moments is likewise not destroyed?\* If a cause of a different stream has appeared in it, well, then, according to my position, the cause of destruction will also appear in the same

BHIKṢUḤ *Salajjam āste.*

UPĀ°: 「Are re duṭṭha|bamhaṇa, kadhaṃ bhadaṃtaṃ adhi-  
kkhivasi?」

BAṬUḤ: 「Are re vaṇṇa|saṃkarā, uvajjhāssa evaṃ vāharasi?」

1.170 UPĀ°: 「Kassa eso uvajjhāo? ṇavaraṃ eassa uṭṭa|muhasa.」

BAṬUḤ *Sakrodham uttiṣṭhann* UPĀSAKA/*mukhe capeṭāṃ pā-  
tayitum icchati.*

SNĀTAKA|BHIKṢU|PRĀŚNIKĀḤ: Alam alam aticāpalena! (*iti  
nivārayanti.*)

SNĀTA°: Api ca sthairyā|grāhiṇyā «sa ev' āyam» iti pratyabhiññayā bādhito 'yaṃ hetuḥ. tiṣṭhatu vā pratyabhiññā, yad idam animeṣa|dṛṣṭer atruṭita|sattāka|padārtha|grāhi pratyakṣaṃ tad api bādhakam eva. tasmimś ca tādṛśi pratyakṣe sati, yat ke cid avicakṣaṇāḥ kṣaṇa|grāhi pratyakṣaṃ ācakṣate tad api pratikṣiptam eva, kṣaṇasya dīrgha|kālat''ānupapatter, iha ca tathā grahaṇāt.

PRĀŚNI°: Kṛtaṃ vistareṇa.

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way: the course of reasoning is the same. So such is this position of momentariness.

*The MONK sits embarrassed.*

DISCIPLE: Hey, you damned brahmin, how dare you insult the Reverend?

BOY: Hey, you cross-breed, that's how you speak to the professor?

DISCIPLE: Whose professor is he? Only this camel-faced 1.170 feller's.

*The BOY jumps up angrily and wants to slap the face of the DISCIPLE.*

GRADUATE, MONK, ARBITERS: Keep your hair on! (*They separate them.*)

GRADUATE: What's more, this logical reason is contradicted by recognition that grasps stable things, when we think "This is that same thing." Or let us leave aside recognition. The perception of someone who does not wink, which grasps objects as having unbroken existence, that perception, too, undoubtedly contradicts the logical reason. And although there *is* such a perception, some ignoramus claim that "perception grasps object-phases": clearly this claim is also refuted, since a moment cannot last for long, and in this case\* grasping happens in that way.

ARBITERS: Don't go into further details.

1.175 Ākarṇitaḥ karṇa|sukha|prado 'yaṃ  
 tvad|varṇitaḥ snātaka nīti|mārgaḥ.  
 tena vyudastaḥ kṣaṇa|bhaṅga|vādo.  
 vijñāna|vāde tv abhidhatsva kiṃ cit.

SNĀTA°: Bhikṣo, śrūyatām.

Grāhya|grāhakayor dvayor avagatir  
 mā bhūn. nan' ūddyotatām  
 jñān'|ātmā: sa kim ātmanaḥ prakāṣayaty  
 ākāram anyasya vā?  
 n' āhaṃ nīlam iti pratītir, idam ity  
 eṣā tu saṅgacchate  
 vicched'|āvagatiḥ paratra. tad ayaṃ  
 grāhyo 'sti bāhyo dhruvam.

BHIKṢUḤ: Yady asti kiṃ na saṃvedyate?

SNĀTA°: Ka eva āha na saṃvedyata iti? nanu saṃvedyata eva  
 «nīlam idam» iti.

1.180 BHIKṢUḤ: Sādho, jñān'|āvabhāso 'yaṃ, jñānasya prakāś'|ā-  
 tmakatvāt; n' ārthasy' āvabhāso 'yaṃ, tasya jad'|ātmaka-  
 tvāt; ubhay'|āvabhāśaś ca n' āst' īti tvay" āpy uktam.

SNĀTA°: Jñānam api prakāśamānam anya|prakāś'|ātmakam  
 eva prakāśate, n' ātma|prakāś'|ātmakam. prakāśya|pra-  
 kāśo hy asau prakāśo, na prakāśa|prakāśa eva. ayam eva  
 hi prakāra uddyotānām. tad uktam, «trayaḥ prakāśāḥ  
 sva|para|prakāśāḥ» iti. na tu tadānīm tattvato jñānaṃ

Our ears have delighted to hear this course of argumentation you expounded, graduate. It has refuted the doctrine of momentariness. Now say something about the doctrine of consciousness. 1.175

GRADUATE: Listen, monk.

Let there be no simultaneous perception of both the object and of the cognition that grasps it. If you say, "Let the nature of cognition shine forth," then does it make manifest its own form, or the form of something else? There is no cognition in the form of "I am blue"; rather, this cognition of the other thing as different, namely "that,"\* agrees with the facts. Therefore this external object of cognition must exist.

MONK: If it exists, then why is it not experienced?

GRADUATE: Who ever said that it is not experienced? Surely it *is* experienced in the form of "This is blue."

MONK: Good fellow, this is the appearance of cognition, 1.180  
since cognition is of the nature of light; this is not the appearance of an object, since it has an insentient nature; and even you said that there can be no simultaneous appearance of both.

GRADUATE: Cognition, too, inasmuch as it shines forth, shines as the shining forth of something else, not as the shining forth of its own self, since this shining is the shining forth of what is to be shone on, and not just the shining forth of shining. For this is the way lights are. It has been said: "The three lights\* illuminate themselves

prakāśate, nīl'ādyākāro hi prakāśate. na tu jñānaṃ nī-  
l'ādyākāram, anvaya|vyatirekābhyāṃ tasya gotv'ādivad  
bodha|rūpatv'ānavadhāraṇād iti.

BHIKṢUS *tūṣṇīm adho|mukho mahīm ālikhati.*

SNĀTA°: Bho atra|bhavantaḥ prāśnikāḥ, kathayata katarah  
pakṣaḥ virājate?

PRĀŚNI°: Kim asmān pṛcchasi? bhikṣuṇ" āiva maunam ava-  
lambamānena samarthito bhavat|pakṣaḥ.

1.185 SNĀTA°: Tad vayam idānīm snānāya gacchāmaḥ. anujñātum  
arhatha. bhavadbhir api dṛṣṭaṃ prekṣaṇakam. idānīm  
yath"ābhimatam anuṣṭhīyatām. (BHIKṢUM *uddiśya*)

Yady eṣa para|lokāya bhikṣavo bhavatām śramaḥ,  
sthīyatām, kṛtam etena tad|viparyaya|kāriṇā.

Atha kaurukucī|kūrca|ḍambar'ālamban'ātmakaḥ  
jīvik"ārthaḥ prayatno 'yaṃ, tad yath"ḷeṣṭaṃ vidhīyatām.

*Iti niṣkrāntāḥ sarve.*

*Prathamō 'ṇikaḥ.*



ACT ONE: THE BUDDHISTS DEFEATED

and other things.”\* But it is not really cognition that shines forth then,\* for it is forms such as blue that shine forth. And forms such as blue are not “cognitions,” because they are not established by positive and negative concomitance to have the nature of cognition in the way cowness is.\*

*The MONK draws on the ground in silence, with eyes downcast.*

GRADUATE: Honorable arbiters, tell us which one of the two positions is superior?

ARBITERS: Why are you asking us? The monk himself supports your position by keeping silence.

GRADUATE: Then I am going to have a bath now.\* Please 1.185  
excuse me. As for you, you have seen the spectacle, now do as you please. (*to the MONK*)

Monks, if this effort of yours is for the sake of a better afterlife, then stop, enough of it, since it brings about the opposite result.

If this exertion of yours, namely resorting to masses of hypocrisy and humbug, is in order to make a living, then go on with it as you wish.

*Exeunt omnes.*

*End of the first act.*



PRELUDE TO ACT TWO:  
LUSTFUL ASCETICS

*Tataḥ praviśati* CETAH.

CETAH:

ṚNa pivīyadi śīyalā śulā  
 ṇa a dāśīi śamaṃ lamīadi,  
 śulahaṃ ca ṇa maṃśa|bhoyaṇaṃ  
 viśame bamhaṇa|vāśae ido.

ṚTā kiṃ kaliadi? ṇasti yyeva ṇiya|bhaṣtake palihalia appaṇo  
 gabbha|dāśāṇa gadī. āṇaṃ pi tāriśaṃ bhaṣtake aveṣkadi  
 yeśu ṇa khajjadi ṇa piyyadi. jado ajya āṇatte bhaṣtake-  
 ṇa hage: «ale kajjalaā, gaśca pekkha khavaṇaya|vaśadīe  
 kiṃ Jiṇa|rāṣkida|bhikkhū asti ṇa va» tti. ṇa a jāṇāmi ka-  
 hiṃ śā khavaṇaa|vaśadī. (*parikramya vīthīm avalokayan  
 savitarkam*) Ṛeśu vistinṇa|lumcida|loma|kiṃśālu|viśala|śa-  
 validā ede paṃśu|kaṇā laṣkāṃti. tā eśu yyeva luśka|ga-  
 haṇe khavaṇaa|vaśadīe hodavvaṃ. (*kati cit padāni gatv*”  
*âgrato vilokya saharṣam*) Ṛiaṃ yyeva śā khavaṇaa|vaśa-  
 dī, jado eśu ṇilaṃtala|ladā|paṃjal’|aṃdhayāle luśka|mū-  
 le kuvidaṃ khavaṇiaṃ paśādemte eśe khavaṇae dīśadi.  
 (*kṣaṇaṃ nirūpya*) Ṛadi|kovaṇā khu eśā duṭṭhā khavaṇiā  
 yā calaṇa|paḍidaṃ pi edaṃ khavaṇaya|yuāṇaṃ palihalia  
 dūlaṃ gadā. eśe vi tavaśī paluśa|vaṇe khavaṇae dīśadi.

2.5 *Tataḥ praviśati picchikā|hastāḥ* KṢAPAṆAKAḤ.

*Then enters the DOGSBODY. \**

DOGSBODY: \*

One cannot drink chilled booze, nor make love to the servant girls, nor is it easy to get a meat dish, in this comfortless brahmin household.

So what to do? A born slave has no recourse if he turns his back on his own masters, that's for sure. Even the errands my master thinks up are such that one cannot eat or drink while running them. For just now my master has ordered me: "Hey, Sooty, go and see if the monk Jina-rákshita is in the abode of the Jain mendicants or not." And I've no idea where that abode of the Jain mendicants can be. *(He walks about, looks at the road, and muses:)* These specks of dust here seem to be speckled by scattered tufts of plucked-out, awn-like hair.\* So the abode of the Jain mendicants must be right here in this forest. *(He takes a few steps, looks ahead and says joyfully:)* This must be the abode of the Jain mendicants, since here, under a tree, in the darkness of the dense net of vines, a monk seems to be appeasing an angry nun. *(He looks for a second.)* This harpy nun must be furious indeed: she's shaken off the young mendicant and gone away, even though he threw himself at her feet. And the poor monk seems to have a grim visage.

*Then enters a Jain MENDICANT, holding a broom made of 2.5 peacock tail feathers.*

KṢAPAṆAKAḤ: (*sāśram*) 「Haddhī, para|loe durāsāe paḍhamam  
khavaṇattanam mae gahiam. khalidassa tattha inhiṃ di-  
tṭh'ādiṭṭhā khu me ṇaṭṭhā, jado esā vi duṭṭhā tāvasī ca-  
laṇa|paḍidassa vi me ṇa pasīdadi, (*akṣinī pramṛjya*) 「āi  
duṭṭhā baṃdhaī, gaccha tuvaṃ! kiṃ tae visarisam kaṃ  
vi khavaṇiam ṇa pāvissam?»

CETḤ: (*vicintya*) 「Jāva eśe khavaṇae mam ṇa pekkhadi tāva  
hage khavaṇiā|veśam kaduya edam khavaṇaam uvaha-  
śiśsam, (*ātmānam nirūpya*) 「laṃba|kaṇṇe khu hage. ṇa  
āṇaṇe maśśu|lomā me ubbhinnā. ṇa ya khavaṇiyāṇa ve-  
ṇi|baṃdhe śīśe śaṃbhāvīyadi. tā śuale me khavaṇiā|veśe,  
(*tathā karoti. nirūpya*) 「picchiā|metta|śuṇṇe śaṃpadaṃ  
me khavaṇiā|lūe vaṭṭadi, (*agrato 'valokya sahaṛṣam*) 「śāhu!  
khavaṇiāe śaṃdhalida|paliccaīam picchiam geṇhia uva-  
śappiśsam, (*tathā kṛtvā*) 「ayya, paṇamāmi. paḷiśsaṃta  
mhi śaṃpadaṃ. tā ācakkhaśu mam ajja kaḥim bhaṣṭake  
Jiṇa|rakkhida|bhikkhū vaṭṭadi,

KṢAPA°: (*sāśvāsam ātma/gatam*) 「Na esa atta|paraṃmuho vva  
me devvo lakkhīyadi. aṇṇā khu esā taruṇa|khavaṇiā uva-  
ṇadā, (*prakāśam*) 「āi bāla|tavassinī, kiṃ tujjha Jiṇa|ra-  
kkhida|bhikkhuṇā? parissaṃtā khu dīsasi. tā iha yyeva  
nijjaṇe sisira|ladā|gahaṇe uvavisia vīsama muhuttaam,

CETḤ: 「Kudo me ṇicca|dukkhidāe maṃda|bhaggāe vīsā-  
me?

MENDICANT: (*weeping*) Poor me! Because of the vain hope of a better afterlife, first I became a Jain monk. I have deviated from that, and now both the present and the future\* have come to nothing for me, for this harpy nun, too, is not appeased even if I throw myself at her feet. (*He wipes his eyes.*) Hey, you harpy bitch, get you gone! Can't I find another nun who is not like you?

DOGSBODY: (*pondering*) Before this monk notices me I'll dress up as a Jain nun, and make fun of him. (*He looks at himself.*) To be sure, I have long ears, there are no beginnings of a beard on my face, and no one would expect a Jain nun to wear a ponytail on her head. So I can easily assume the appearance of a Jain nun. (*He does so and looks about.*) Now all I need is a broom of peacock feathers to look like a Jain nun. (*Looking ahead, he says joyfully:*) Splendid! I'll take the nun's broom that she had been holding and then left behind,\* and go closer. (*He does so.*) Sir, I bow to you. I am very tired now, so please tell me, where is the reverend monk Jina-rákshita now?

MENDICANT: (*cheering up, to himself*) It seems my luck will not turn its back on me now. Here we have another young nun showing up. (*openly*) O my mendicant girl, what business do you have with the monk Jina-rákshita? You look very tired indeed. So sit down right here in this lonely, cool thicket of vines, and rest for a spell.

DOGSBODY: I've always been unhappy and I'm ill-fated. How could I have a rest?

2.10 KṢAPA°: (*sa/sneham*) 「Kiṃ imassim bāla|bhāve vi te dukkha|kāraṇam?»

CETĀH: (*niḥśvasya*) 「Ayya, ciṭṭhadu eṣe maha ḍaḍḍha|vuttamte. Jiṇa|rakkhida|bhikkhu|paṭṭim me ācakkhadu bhavaṃ.»

KṢAPA°: 「Bālie, eso khu Jiṇa|rakkhida|bhikkhū abbhamtare atta|sissāna majjhe vakkhāṇaṃ kareṃto ṇiaggoḥa|rukkaḥa|mūle ciṭṭhadi. tuvaṃ puṇa khaṇaṃ uvavisia vaṇṇehi dāva attaṇo ṇivvea|kāraṇaṃ.»

CETĀH: (*upaviśya niḥśvasya*) 「Ayya, kiṃ eṣu śaṃśāla|hadāe lajjā|ṇihāṇe vaṇṇiyadi?» (*roditi.*)

KṢAPA°: (*akṣiṇī cetasy' ōtpuṃsayan*) 「Bālie, vaṇṇehi. hiaa|nivviseso khu eso jaṇo bāliāe.»

2.15 CETĀH: 「Bāla|kumālika yyeva pavvajida mhi maṇḍa|bhāñī.»

KṢAPA°: 「Tado uṇa?»

CETĀH: 「Tado īś'|īśi|ubbhijyaṃta|vilala|juvvaṇa|lakkhaṇāe aṇicchaṃtīe yyeva me aśikkhida|maṇa|laśāe keṇa vi taluṇa|khavaṇaṇa śīla|khaṃḍaṇā kadā.»

KṢAPA°: (*saharṣam ātma/gatam*) 「Amaa|ṇai yyeva me uvaṇadā.» (*prakāśam*) 「bālie, īrisa yyeva saṃsāra|tṭhidī. tado uṇa?»

CETĀH: 「Ayya, tado kāl'|aṃtale śaṇiaṃ śaṇiaṃ muṇia|maṇa|laśaṃ maṃ palihalia ṣe khavaṇae aṇṇaśsim ḍaḍḍha|muṭṭhīe vuḍḍha|khavaṇiāe paśatte.»



PRELUDE TO ACT TWO: LUSTFUL ASCETICS

MENDICANT: (*with affection*) You are just a child, but you 2.10  
already have a reason to be unhappy?

DOGSBODY: (*with a sigh*) Sir, let us not waste our breath for  
my execrable story. Please tell me the whereabouts of the  
monk Jina-rákshita.

MENDICANT: Little girl, this monk Jina-rákshita is inside,  
delivering a lecture to his disciples, under the *nyag-rod-*  
*ha*-tree. But sit down for a second and tell me now the  
cause of your disillusion.

DOGSBODY: (*sits down and sighs*) Sir, what point is there in  
relating now the piled-up shame of a girl whom life has  
crushed? (*He cries.*)

MENDICANT: (*wiping the DOGSBODY's eyes*) Tell me, my mop-  
pet. I am no different from your heart, sweetie.

DOGSBODY: Ill-fated that I am, I turned a recluse when I 2.15  
was just a little girl.

MENDICANT: And then?

DOGSBODY: Then, as the delicate signs of my youth were  
becoming slightly visible, but I was still not familiar  
with the savor of passion, some young monk offended  
my decency, entirely against my will.

MENDICANT: (*joyfully to himself*) I've chanced upon a river  
of nectar! (*openly*) C'est la vie, sweetie. And then?

DOGSBODY: Sir, then later on, as I had gradually become  
conversant with the savor of passion, that monk dumped  
me and got stuck on another firm-fisted\* old nun.

2.20 KṢAPA°: 「Teṇa hi saṃmuhādo †śīo†. paṃgula|aṃdha|ṇāaṃ  
karemaḥ.」

*Iti CETAH kaṇṭhe gṛhītvā balāc cumbati. CETAH kṛtaka/lajjam  
adho/mukham āste.*

KṢAPA°: 「Bālie, kiṃ maṃ ṇa pekkhasi?»

CETAH: 「Kahaṃ ṇu pekkhiśsaṃ? tae vi maṃ palihalia aṇṇa-  
do gaṃtavvaṃ.」

KṢAPA°: 「Bālie, mā evaṃ bhaṇa. dāsa|vattaṇiaṃ te karaīssaṃ.」  
(*ceṭasya vakṣasi hastam niṣīpya*) 「kiṃ aṇṇa vi te thaṇṇā ṇa  
ubbhiṇṇā?»

2.25 CETAH: (*sa/lajjam*) 「Kiṃ had' |āśā kaliśsaṃ?»

KṢAPA°: (*nābhi|mūle ceṭasya hastam niveśya puruṣa|lakṣaṇam  
asy' ōpalakṣya, sa|vilakṣaṃ sa|kopaṃ ca*) 「Haddhī had' |āsa,  
daḍḍhaṃ tae khalī|kado mhi.」 (*prahartum icchati.*)

CETAH: 「Ale le tāvaṣa|kāmuā, jadi kiṃ pi ācaṣkaṣi tā Jiṇa|ra-  
kkhida|bhikkhuṇo phukkalaiśsaṃ.」

KṢAPA°: (*kṣaṇam vimṛśya ceṭasya pādayoh pativā*) 「ṇa tae eso  
parihāso kassa vi pagāsidavvo.」

CETAH: 「Kiṃ me ukkocaṃ?»

2.30 KṢAPA° *piṃchikā|mūlād uddhṛtya kim api dadāti.*

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

MENDICANT: †. . . †\* Let's do as the lame and the blind in 2.20  
the proverb.

*He puts his arms around the DOGSBODY's neck and kisses him  
forcibly. The DOGSBODY feigns bashfulness and sits with  
eyes downcast.*

MENDICANT: Sweetie, why don't you look at me?

DOGSBODY: How could I look? You too will dump me and  
go to another.

MENDICANT: Sweetie, don't say such thing. I shall be your  
slave! (*He puts his hand on the DOGSBODY's chest.*) Your  
titties haven't even come out yet?

DOGSBODY: (*bashfully*) Poor me, what should I do? 2.25

*The MENDICANT slides down his hand under the navel of the  
DOGSBODY, discovers his genitals, and says with shame and  
anger: Dammit, you wretch, you've taken me in badly!  
(He is about to slap the DOGSBODY.)*

DOGSBODY: Hey, you ascetic lecher, if you say anything I'll  
squeal on you to the monk Jina-rákshita!

MENDICANT: (*reflects for a second and throws himself at the  
DOGSBODY's feet*) You mustn't tell anyone about our little  
joke!

DOGSBODY: What about my hush money?

*The MENDICANT pulls something out from the handle of his 2.30  
broom of peacock feathers, and gives it to the DOGSBODY.*

CETAḤ: 'Kade palihāse. pāvide kahāvaṇae. adhigayā bhiṣ-  
kuṇo paṭṭī. tā śaṃpadaṃ gadua bhaṣṭake viṇṇavemi,  
(*parikramy' āgrato 'valokya ca*) 'ajya diṭṭhiā vadḍhaṣi! āga-  
dā de hiaa|vallahā,

*Tataḥ praviśati yath' /ārtha/KṢAPANIKĀ. kṣapanikā/veṣaṃ CE-  
TAM nirīkṣya sersyā/kopam:*

KṢAPANIKĀ: 'Aī duṭṭha|tāvasi, edaṃ pāraṃkaṃ piṃchiam  
geṇhia kahim gamīadi?

CETAḤ: 'Ayye, geṇha edaṃ piṃchiam. hage uṇa aṇiccham-  
ti yyeva edaṣṣim ladā|gahaṇe ediṇā khavaṇaṇa khalī|ka-  
dā. ṇa me doṣe, (*iti niṣkrāntaḥ.*)

2.35 KṢAPANIKĀ: (*kṣapanaka/nikaṭam upasṛtya*) 'Are duṭṭha|kā-  
mua tāvasi|lampaṭa! piṃchiā me visumarida tti jāva paḍi-  
ṇivaḍia āgada mhi tāva edassim amtare khaṇa|mettaṇa  
yyeva edassim ladā|gahaṇe <aṇṇā khavaṇiā ā>liṃgidā. tā  
saṃpadaṃ aṇuhavasū attāṇo viṇaassa phalaṃ, (*iti piṃ-  
chikā/daṇḍena praharati.*)

KṢAPAḥ: 'Mā evaṃ saṃbhāvedu bhodī. ceḍao khu eso itthiā|  
veṣaṃ kadua maṃ uvahasidum āgado. teṇa had'āseṇa  
kovidā bhodī. jaṃ saccaṃ, koṣaṃ te pivāmi, (*iti kṣapa-  
nikāyāḥ pādayoḥ patati.*)

KṢAPANIKĀ: 'Kudo de muhe saccaṃ, jassa eso uvasamo?

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

DOGSBODY: I've made my jest, I've got a coin, I've learned the whereabouts of the monk. So I go now and report to my master. (*He walks about and looks ahead.*) You've hit the jackpot today! Your sweetheart has arrived.

*Then enters the real NUN. She perceives DOGSBODY, disguised as a Jain nun, and says full of jealousy and anger:*

NUN: Hey, you ascetic wench, where are you going with someone else's broom in your hand?

DOGSBODY: Take it, ma'am. As for me, I've been deceived by the mendicant in this thicket of vines, entirely against my will. It's not my fault. (*He exits.*)

NUN: (*goes close to the MENDICANT*) Hey, you wretched 2.35 lecher, who leers after ascetic women! While I was on my way back, because I'd left behind my broom, in the meantime, in a matter of seconds, you were embracing <another nun>. So now reap the fruit of your discipline! (*She hits him with the stick of the broom.*)

MENDICANT: Do not think so, milady. Can't you see that he was a servant who came here disguised as a woman to make fun of me? That wretch has made you angry. This is the sober truth, I swear it. (*He throws himself at the NUN's feet.*)

NUN: How could the truth come from your mouth, when such is your self-restraint?

कषपाः<sup>०</sup> ॥ अण्णं पि खेद्दं दुत्थं | चेदो ए सो करेदि. तं एदु  
 ॥ भोदि अण्णतो गच्छमहा, (sasambhramam) ॥ ए सो खु बा-  
 ॥ म्हाणो को वि इदो अगच्छाम्तो दिंसदि. तं तुवारदु भोदि,

*Niṣkrāntau.*

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

MENDICANT: This wretched servant will make yet another jest, so come, my lady, let's go somewhere else. (*with bewilderment*) I see a brahmin coming in our direction, so hurry up, my lady.

*Exeunt ambo.*





ACT TWO:  
THE FEAST OF DISPASSION

2.40

*Tataḥ praviśati* SNĀTAKO BAṬUŚ *ca.*

SNĀTA°:

Kṛtā tāvad goṣṭhī  
 sapadi nipuṇaṃ|manya|manasāṃ  
 mad'|ōṣmāṇaṃ teṣāṃ  
 aruṇa|vasanānām śamayitum.  
 idānīm icchāmaḥ  
 kṛpaṇa|matibhiḥ kṛḍitum ime  
 kṛpā|pātra|prāyair  
 api hi saha nagna|kṣapaṇakaiḥ.

BAṬUḤ: 'Ayyassa sā kīdā. tāṇa uṇa tavassīṇa savvassa|ṇāso.

SNĀTA°: (*sasmitam*) Yath" āha bhavān. gāvaḥ putra|dāraṃ  
 grhaṃ kṣetraṃ kṛṣi|vaṇijye sarvam eṣāṃ vinaśyati. kim  
 hi dig|ambarāṇāṃ bhikṣā|bhujāṃ vṛkṣa|mūla|vāsināṃ  
 sarvasvam?

2.45 BAṬUḤ: 'Naṃ bhaṇemi. paraloyassa kade dāruṇaṃ dukkha|  
 pabbhāraṃ te tavassīṇo aṇuhavaṃti. tā ayyassa sarassā|  
 pavāhe ṇivaḍaṃti. tā assim āgama|rukkhāe ṇipp halo yye-  
 va edāṇaṃ so paāso.

SNĀTA°: Aho kāruṇiko bhavān! bhavatu, bhavad|anurodhān  
 mṛdu teṣu prabhaviṣyāmaḥ. tad ehi. prāptā vayam eṣāṃ  
 āśrama|padam. praviśāmas tāvat.

*Parikrāmataḥ.*

SNĀTA°: (*agrato 'valokya*) Ayaṃ sa nyagrodha|taru|chāyāyām  
 aneka|śiṣya|gaṇ'|ōpāsyamānaḥ kim api vyācakṣāṇa iva  
 Jinarakṣita|bhikṣur āste.

*Then enters the GRADUATE and the BOY.*

2.40

GRADUATE:

First I had a quick debate in order to damp the arrogant ardor of those red-robed fellows who fancy themselves clever. This time I want to toy with the feeble-minded naked mendicants, too, who are little more than objects of pity.

BOY: It is fun for you, sir, but for those poor devils it means the demolition of everything they have.

GRADUATE: (*smiling*) As you say, sir. Cattle, family, house, estate, farming and trade: they lose all they have. What then is the “everything” of sky-clad Jain monks who eat alms and live at the foot of trees?

BOY: Why, I’ll tell you. Those poor devils undergo loads of 2.45 severe austerities for the sake of a better afterlife. Then they fall into the stream of Your Honor’s eloquence. So their efforts will reap no fruit at all from this religion-scrub.

GRADUATE: Well, well! Aren’t you compassionate! All right, to do you a favor I’ll test my strength lightly on them. So come. We’ve arrived at their hermitage. Let’s enter now.

*They walk about.*

GRADUATE: (*looking ahead*) The Jain monk Jina-rákshita is sitting here in the shade of a *nyag-rodha*-tree, perhaps lecturing about something, while a group of several disciples sits at his feet.

*Tataḥ praviṣati yathā/nirdiṣṭaḥ kṣapaṇaka*/BHIKṢUḤ.

2.50 BHIKṢUḤ: (*svagatam*) Aho! duratikramaḥ saṃsāra|cakra|pa-  
rivṛtti|kramaḥ.

Niṣiddham yatnen' āpy  
anuserati tān eva viṣayān,  
na teṣāṃ vaiṣamyam  
vimṛṣati vipāke bahu|vidham,  
na vidmaḥ kiṃ kurmo:  
viṣati na śive vartmani manaḥ,  
na śāmyaty ev' āiṣā  
niravadhir Avidyā bhagavatī.

(*vicintya*) Tath" āpi yathā|śakti tapasvino divā|niśam anuśā-  
syā ev' āmī bhikṣavaḥ. (*prakāśam*) "bho bhikkhavā,

"Paharāi kayamṭa|vāho,  
visamā saṃsāra|vāūrā|pāsā.  
kaha taraū jīa|hariṇo  
pajjaliyam dukkh'|araṇṇam iṇam?

"Ahavā,

2.55 "Jiṇa|caraṇa|sumaraṇ'|ōggaya|  
ṇisagga|sui|puṇṇa|puggala|balāṇaṃ  
kuvido vi kiṃ karissidi  
asaraṇa|sūro haya|kayamṭo?

"Tā saṃpadam,

"Jhājjadi Jiṇa|vaṇaṇaṃ,  
tava|ṇiyamehiṃ khavijjāi sarīraṃ:  
ittiya|mettaṃ giṇhaha  
uvaesa|rahassa|savvassaṃ.

*Then enters the Jain MONK as described above.*

MONK: (*to himself*) Alas! It's extremely difficult to escape the 2.50  
turning of transmigration's wheel.\*

Even if you hold it back by force, it hankers after  
the same sense-objects, without considering their  
various drawbacks in karmic retribution—I don't  
know what to do: the mind does not take the aus-  
picious path. This goddess of unending Ignorance  
simply does not give up.

(*reflecting*) Be that as it may, one just has to discipline these  
miserable monks day and night, to the best of one's  
ability. (*openly*) O monks:

Fate, the hunter keeps shooting, the nooses of the  
transmigration-trap are dangerous. How can the  
deer that is the soul get through this burning forest  
of suffering?

Or, rather:

What can wretched Fate, even if enraged, do to 2.55  
those in whom the power of the naturally pure  
“perfect” soul has arisen through meditation on  
the blessed Jina's teaching? It bullies only those  
who are defenseless.

So now:

Contemplating the words of the Jina and mortifi-  
fying the body with austerities and observances—  
that much is the entire secret of the teaching: plant  
it deep in your minds.

ŚIṢYĀḤ: ʽJaṃ bhaṣṭake āṇavedi,ʽ

SNĀTA°: (*upasṛtya savinayam*) Api kuśalinaḥ śiṣya|pariṣadā  
saha bhavantaḥ?

2.60 BHIKṢUḤ: (*savitarkam sva/gatam*) Ayam asau snātakah Sañ-  
karṣaṇaḥ Saugatān abhibhūya sāmpratam asmān paribu-  
bhūṣur ih' āgataḥ. tad apasaraṇam ev' ātra śreyaḥ. dur|vi-  
śaham asya pauraṣam, apūrv' āiṣā vaktṛ|śaktiḥ prajñā ca.  
(*prakāśam*) svāgatam āryasya. ita upaviśyatām. kuśalam.

SNĀTA°: Kim atra prastutam?

BHIKṢUḤ: Kim atra saṃsāra|gahane prastūyate? yadi santa-  
raṇ'|ōpāyaḥ ko 'pi prāpyate.

SNĀTA°: Nanu gr̥hīta ev' ātra|bhavadbhir upāyaḥ. tathā hi,

Na himṣā, n' āsatyaṃ,  
na gr̥ha|dhana|vāsa|vyasanitā,  
na saktir vyāpāre  
kva cid api bhav'|ānantara|phale,  
tapaś c' ēdaṃ tīvraṃ  
vrata|niyama|sambādham anaghaṃ:  
grahītavyā k' ānyā  
saraṇir iha saṃsāra|taraṇe?

2.65 BHIKṢUḤ: Anukūl'|ālāpa|peśal' āiva bhavadṛṣaṃ nirmitā  
Prajā|patinā rasanā.

SNĀTA°: Bhikṣo, tath' āpy ucyatām kaḥ pradeśo vyākhyātum  
upakrānta iti.

ACT TWO: THE FEAST OF DISPASSION

DISCIPLES: As Your Reverend commands.

GRADUATE: (*comes closer and says politely*) Is Your Honor and the circle of your disciples well?

MONK: (*reflecting, to himself*) That graduate Sankárshana 2.60 has come here, eager to humiliate us this time, after defeating the Buddhists. It's better to back away on this occasion. His valor is irresistible, his oratorical power and his intellect are unique. (*openly*) Welcome, sir. Please take a seat here. Are you well?

GRADUATE: What is the chosen topic today?

MONK: What is worth choosing\* here, in the jungle of transmigration? If one could only find some means to escape it.

GRADUATE: Why, you've certainly found the means. To explain:

No violence, no lies, no attachment to house, property or clothes, no absorption in any activity that has its immediate result in worldly existence, and this severe asceticism, faultless and full of vows and observances: what other path could one find here to escape the world of transmigration?

MONK: The Lord of Creatures has fashioned a tongue for 2.65 your ilk, sir, which is very clever at speaking pleasing words.

GRADUATE: Monk, tell me nonetheless what subject you have started to lecture on.

BHIKṢUḤ: Mahad atra kautukam? Ārhatānām anek'ānta|  
vāda eva gr̥ha|kṛtyam. sa eva c' ēha prastutaḥ.

SNĀTA°: Bhikṣo, yad ucyate,

Eko bhāvaḥ sarva|bhāva|svabhāvaḥ,  
sarve bhāvā eka|bhāva|svabhāvāḥ.  
eko bhāvas tattvato yena dṛṣṭaḥ,  
sarve bhāvās tattvatas tena dṛṣṭāḥ.

2.70 Iti, tatr' ēdam iha bhavantaṃ pṛcchāmaḥ:

Eko bhāvaś cet sarva|bhāva|svabhāvaḥ,  
lokaḥ kāry'ārthī kutra kaṃ vā niyuñktām?  
sve sve kārye ced asti bhāva|vyavasthā,  
n' āiko bhāvaḥ syāt sarva|bhāva|svabhāvaḥ.

Rūpaṃ yady api bhāvānām tulyaṃ kim api dṛśyate,  
tath" āpy ananya|gāmy eṣām asti prātisvikaṃ vapuḥ.

Evaṃ tv aniṣyamāṇe 'smin padārtha|niyame janaḥ  
n' ādṛṣṭ'ārthām na dṛṣṭ'ārthām ārabheta kva cit kriyām.

BHIKṢUḤ *saṃjñāyā* ŚIṢYAM *nirḍiśati*.

2.75 ŚIṢYAḤ: (*sākūtam*) 「Bhaṣṭakā, bhikkhavā viṇṇavaṃti cilā-  
yadi bhaṣṭake, tā saṃpadaṃ amha patthuda|kajja|velā  
adikkamadi tti.



ACT TWO: THE FEAST OF DISPASSION

MONK: Are you dying of curiosity? The Jains' doctrine of many-sidedness is the speciality of our house, and is precisely the present topic under discussion.\*

GRADUATE: Monk, there is a quote, namely:

“One thing has as its nature the nature of all things. All things have as their nature the nature of one thing. That person who sees one thing as it really is has seen all things as they really are.”

In that case tell me this:

2.70

If one thing has as its nature the nature of all things, what would people who have some objective employ, and with respect to what? If things are arranged with regard to their respective effects, then one thing cannot have as its nature the nature of all things.

Even if we see some similar form that is shared among entities, nevertheless each of them does have its own, unique essence.

But if the scheme of things were in the way you say, which we do not accept, people would never embark on any work, whether to affect the afterlife or this life.

*The MONK makes a sign to a DISCIPLE.*

DISCIPLE: (*deliberately*) Reverend, the monks beg to inform 2.75  
you: “The Reverend is late, so the time of our present duty is running out now.”

BHIKṢUḤ: (SNĀTAKAṂ *prati*) Ārya, bhikṣu|kāryam avasīdati.  
tad bhavantah̐ pramāṇam.

SNĀTA°: Bhikṣo, yathā|matam anuṣṭhīyatām.

BHIKṢUḤ: (*śiṣyam uddiśya*) 「Are re turida|turidaṃ gaḍuya  
bhikkhūṇaṃ bhaṇa jahā appamattā khaṇaṃ tattha yye-  
va vilambadha, esa āgado mhi tti!」

*Niṣkrāntah̐ saśiṣyo* BHIKṢUḤ.

2.80 SNĀTA°: Baṭo, dṛṣṭam asya bhavatā dig|ambarasya vaidag-  
dhyam.

BAṬUḤ: 「Ayya, ko tujjha vāda|samare saṃmuho tṭhādum  
sakkuṇodi? tā imiṇā vavaesa|palāyaṇeṇa rakkhido ṇeṇa  
appā.」

SNĀTA°: Kim asmābhir asya laguḍaiḥ prahartavyam? vastu  
jñātavyaṃ, tac ca jñātam eva. asmābhis tu tvad|anuro-  
dhād eva n' ātra kārkaśyena vyavahṛtam.

BAṬUḤ:

「Maüo vi haḍaï hiaaṃ  
vādabbhiḍiāṇa ayya|vāhāro.  
mīṇāṇa thala|gayāṇa  
ṭebhāvo sisire vistarassaṭṭ」

2.85 SNĀTA°: Baṭo, tat kv' ēdānīm gamyatām?

BAṬUḤ: 「Ṅaṃ ṇhādum kīsa ṇa gamīyadi?」

ACT TWO: THE FEAST OF DISPASSION

MONK: (*to the* GRADUATE) Sir, the duty of the monks is being neglected. So please decide as you think proper.

GRADUATE: Monk, do as you please.

MONK: (*to the* DISCIPLE) Hey, you, run along and tell the monks that they should stay vigilant where they are for a second: I am on my way!

*Exits the* MONK *with his* DISCIPLES.

GRADUATE: Boy, you have seen the sky-clad Jain monk's 2.80  
cunning.

BOY: Sir, who could stand his ground against you in the battle of debate? So he saved himself by escaping under this pretext.

GRADUATE: Should I have given him the stick? One has to learn the facts, and we did learn them. But purely out of regard for you I did not take a strong line in this matter.

BOY:

Gentle though they may be, your words, sir, hurt the heart of your disputants; the fish that have been washed ashore †. . . †\*

GRADUATE: So where shall we go now, boy? 2.85

BOY: Why don't we go to bathe?

SNĀTA°: (*sasmitam*) Kiṃ bubhukṣito vartase? (*ūrdhvam avalokya*) kaḥ khalv adhun” âiva snānasya kālāḥ? tad varam  
ih’ âiv’ Ārhata|vasati|vana|gahane muhur viharāmaḥ.

BAṬUḤ: ॠEvaṃ kariyadu.

*Uttāya parikrāmataḥ.*

2.90 SNĀTA°: (*agrato ’valokya savismayam*) Aho ramyaḥ praśama|  
samucito ’yam uddeśaḥ. tathā hi:

Ghana|snigdha|chāyaṃ  
vanam idam, imāḥ śādvala|bhuvāḥ,  
payaś c’ êdaṃ, puṣp’|ô-  
kara|surabhayo vāyava ime,  
mṛgāṇām atr’ âmī  
viharaṇa|vilāsā bahuvidhāḥ,  
khagānāṃ c’ âneka|  
svara|visara|bhinnā virutayaḥ.

(*vicintya*)

Ih’ âraṇye puṇye  
yadi bhavati Ved’|ânta|nirato  
nivṛtt’|āsīr|ātmā  
niyamita|manovṛtti|nivahaḥ,  
dinair alpair eva  
vyapagata|bhav’|ādhva|śrama|jayaṃ  
dhruvaṃ nity’|ānandaṃ  
kim api paramaṃ dhāma labhate.

ACT TWO: THE FEAST OF DISPASSION

GRADUATE: (*smiling*) Why, are you hungry? (*looking upward*) How could it be bathing time right now? We should rather stay a little while right here, in the thicket of the Jain mendicants' abode.

BOY: Fine.

*They stand up and walk about.*

GRADUATE: (*looks ahead and says with astonishment*) O, this place is so delightful and suitable for relaxation! For: 2.90

This wood gives thick and cooling shade; there are grassy spots and there is also water here; these winds are fragrant from bunches of flowers; the deer playfully gambol here every way; and the trill of the birds is blended with the swing of many tunes.

(*reflecting*)

If someone devoted to Vedanta were to live here in the holy forest, his soul's wishes ceased and the legion of his mental activities curbed, within just a few days he would surely reach an extraordinary, supreme, splendid state, eternally blissful and void of the haste and toils of the mundane path.

*Nepathye:*

- 2.95 「Veyam̐tā duttaram̐tā,  
 taṁ|kahiya|kahā vittharā saṁkulatthā.  
 ayyehiṁ tattha ciṁtī-  
 yadi gahaṇa|gadī atthi ṇatthi tti appā?  
 dūre ciṭṭham̐tu te me!  
 pariharidum idaṁ ghora|saṁsāra|dukkham̐  
 saṁkkhittam̐ ṇimmalattham̐  
 Jīṇa|muṇi|bhaṇidaṁ āgamaṁ āharamhā,」

BAṬUḤ: 「Ayya, eso khu kāsāa|vasaṇo tāvaso īrisaṁ kiṁ pi  
 maṁtaṁto turida|turidaṁ parikkāmaḍi. . .」 *tataḥ pravi-*  
*śati* TĀPASAḤ.

TĀPASO «*Veyam̐tā. . .*» *iti paṭhan parikrāmati.*

BAṬUḤ: 「Ajjā vi Jīṇa|sāsaṇe yyeva eyāṇa ahiṇiveso?」

SNĀTA°: Baṭo, tiṣṭhatv etat. kim anena? anyad ev' āinaṁ pṛ-  
 cchāmaḥ. (TĀPASAM *uddiśya*) bhoṣ tapo|dhana, kv' êdam  
 ākul'|ākulam iva gamyate bhavatā?

2.100 TĀPA°: 「Bamhaṇo khu tuvaṁ. tā kiṁ attāṇo bhukkhā|vea-  
 ṇaṁ ṇa āṇāsi?」

SNĀTA°: Kiṁ bhavān bhoktuṁ prasthitaḥ?

TĀPA°: 「Adha iṁ?」

SNĀTA°: Ka uddeśo gantavyaḥ?

TĀPA°: 「Ṇaṁ iha yyeva Jīṇa|rakkhida|bhikkhu|tavo|vaṇe ajja  
 mahā|bhojaṇaṁ vaṭṭadi,」

2.105 SNĀTA°: Mahā|bhojane ko hetuḥ?

ACT TWO: THE FEAST OF DISPASSION

*From offstage:*

One can hardly get to the bottom of Vedantic teachings. The stories told in the three Vedas are confusing with verbose details. The highborn speculate on the profound issue therein: "Is there a Self, or isn't there?" Keep them away from me! In order to cast off the excruciating pain of existence, let's stick to the concise, lucid scriptures that the sage Jina taught.\* 2.95

BOY: Sir, here comes in hot haste a red-robed mendicant, jabbering something like this. . . *Then enters an ASCETIC.*

*The ASCETIC walks about reciting "One can hardly get to. . ."*

BOY: Of all things, these folks still adhere to the Jina's teachings?

GRADUATE: Never mind, boy. What of it? I am going to ask him something else. (*to the ASCETIC*) Good day to you, ascetic. Where are you going in such a frantic flurry?

ASCETIC: You are clearly a brahmin, so how come you don't know how it feels to be hungry? 2.100

GRADUATE: Have you set out to dine, sir?

ASCETIC: What else?

GRADUATE: Where will you go?

ASCETIC: Why, just here, in the penance grove of the monk Jina·rākshita there is a great feast today.

GRADUATE: What's the reason for the great feast? 2.105

TĀPA°: 「Keṇa vi bhayavado Jiṇa|guruṇo sāsaṇa|gadena ṭha-  
kkureṇa aija tahiṃ mahā|bhoṇaṃ uvavādidam, jattha  
pavvaīya|sahassāiṃ saṃghaḍḍidāiṃ. tāṇa a sattūṇa rāsio,  
tella|ghaḍḍiā, kaṃcia|kumbhīo, guḍa|kūḍayā, tella|pakkā-  
ṇa bhakkhāṇa pavvayā uvaṇṭiā,」

SNĀTA°: Bhos tapo|dhana, ath' ātra madhye dadhi|kṣīra|ghṛ-  
t' |ādi nāma na kiṃ cid gr̥hṇāsi?

TĀPA°: 「Ahaha, tumhāṇaṃ bamhaṇāṇa ede samāārā. amha  
uṇa tavo|haṇā pāṇi|saṃbhavaṃ kiṃ pi ṇa asaṇe ṇa pāṇe  
ṇa vasaṇe ṇa saṇe ṇa āsaṇe ṇa aṇṇattha kattha vi sarī-  
r' |ōvaaraṇe viṇivesemha. ṇaṃ mama yyeva ime rukkhā|  
vidala|ṇimmiḍe uvāṇahie kiṃ ṇa pekkhasi? tā bhodu  
imiṇā kahā|vitthareṇa. bhoṇa|samao me adikkamadi,」

SNĀTA°: Mam' āpi ādeśaya panthānam. vāyaṃ āpi tapo|dha-  
na|vibhūtiṃ paśyāmaḥ.

2.110 TĀPA°: 「Evaṃ kariādu, evaṃ kariādu. tā edu bhavaṃ,」

*Sarve parikrāmanti.*

SNĀTA°: Bhos tapo|dhana, Jiṇa|śāsaṇaṃ pratipanno bhavān  
katham kāśāya|vāsāḥ? āpi Sugata eva Jīno bhavatām?

TĀPA°: (*sasmitam*) 「Amhāṇaṃ a Sugado bhaavaṃ Jiṇa|gurū.  
kiṃ ca Jiṇagurū Sugado hodi. aho bhaddā amhe āraha-  
dā, ke vi diyaṃbarā, ke vi rukkhā|vidala|metta|vasaṇā,  
ke vi ratta|vāsā, ke vi sea|vaḍā. pekkha dāva. ido ime  
ṇiddaya|lumaṇa|paṇḍita|lakkhijjaṃta|loma|mūla|viya-  
laṃta|pavirala|taṇua|soṇia|kaṇā diyaṃbarā. ido khu ime



ACT TWO: THE FEAST OF DISPASSION

ASCETIC: A certain nobleman who has embraced the Master Jina's teachings gives there a dinner party today, where thousands of ascetics have gathered together. They are offered piles of groats, jars of sesame oil, vessels of sour gruel, small jugs of molasses and mountains of edibles cooked in sesame oil.

GRADUATE: Tell me, ascetic, among all these dishes won't you get any curd, milk, ghee and the like at all?\*

ASCETIC: Ah! No! These customs are proper to you, brahmins. We ascetics, however, do not use anything coming from animals either for eating, or for drinking, or for clothing, or for lying or sitting on, or in any other way of grooming the body. Can't you see these sandals of mine, made of bark? So enough of this chatter! I am late for the dinner.

GRADUATE: Show me, too, the way. I'll also have a look at the riches of the ascetics.

ASCETIC: Do so, do so. Please come, then.

2.110

*All walk about.*

GRADUATE: Tell me, ascetic, you follow the Jina's teaching, so why do you wear red robes? Is your Jina the Sógata\*?

ASCETIC: (*smiling*) For us, too, the blessed Master Jina is Sógata\*. Moreover, the Sógata is also called Master Jina.\* How fortunate are we, Arhatas,\* some of us clad only in sky, some wearing only bark robes, others dressed in red clothes,\* others in white robes. Observe! Here come the sky-clad ones, the roots of their hair—visible due to their devotion to merciless plucking—dripping

†cattulavasūra†cacciijaṃṭa|komala|vakkaḷ'|aṃcalā cīra|  
 vasaṇā. ido ime takkhaṇa|pakka|kaṃdu|uddharia|sarā-  
 va|sarisa|vaṇṇa|vasaṇā a bamha|āriṇo tavo|haṇā. ido ime  
 haṃsa|pakkha|paṃḍura|pavaṇa|lulida|paḍa|pallavā sea|  
 vaḍā. tā aho puṇṇa|bhāṇo so ṭhakkuro jassa ime ajja  
 aṇuggahaṃ karissaṃti!

SNĀTA°: (*sasmitam ātma/gatam*) Puṇya|bhājanam ucyate, n'  
 ānarthakār" īti.

2.115 Na cintayati dantinaṃ,  
 na turagaṃ, na kaukṣeyakaṃ,  
 na vartma, na kara|grahaṃ,  
 na kaṭak'|āṅgam uṣṭr'|ādi vā.  
 iha kṣapita|vitta|sā-  
 ram avalupta|sevā|vidhiṃ  
 vidhāsyati nar'|ādhipo  
 dhruvam imaṃ vibhūti|cyutam.

(*prakāśam*) Aho tapo|vanasya praśānta|ramaṇīyatā!

Śama|mayam iva dṛśyate jagan,  
 niyama|may" īva cakāsti medinī,  
 iha khalu bhava|pāśa|paṅktayo  
 viśakalitā iva bhānti dehinām.

BAṬUḤ: †Diṭṭhā diṃbarā cīra|vasaṇā kāsāya|vāsā sea|vaḍā.  
 tā saṃpadaṃ ido ime ṇīl'|aṃbarā dīsaṃtu,

ACT TWO: THE FEAST OF DISPASSION

scanty and small blood-drops.\* Here come those who wear bark rags, the borders of their soft bark garment smeared with † . . . †.\* Here come the ascetic brahmin students, their robes the color of baked earthenware just at this moment taken out of the kiln.\* Here come the white-robed ones, the lappets of their garments white as goose wings, fluttering in the zephyr. How meritorious is the nobleman whom they will favor today!\*

GRADUATE: (*smiling, to himself*) He is called “meritorious,” and not “noxious.”

He does not care about elephants, or horses, or  
swords, or the roads, or levying taxes, or the divi- 2.115  
sion of an army, or camels and the like. Since he  
squanders the cream of his wealth for such a cause  
and shirks the performance of his services, I’m sure  
the sovereign will confiscate his property.

(*openly*) How peaceful and charming is this penance grove!

The world seems to me full of tranquility, the earth  
appears to be practicing observances. Here it truly  
looks to me as if the series of snares of existence  
that bind the embodied souls were broken into  
pieces.

BOY: We’ve seen mendicants dressed in thin air, in bark, in  
red garments and in white robes. And now look at these  
black-blankets coming this way.

SNĀTA°: (*agrato 'valokya savismayam*) Aho bat' āpūrvam idaṃ  
 tapaḥ! eka|nīla|vasan'|āvṛtāv imau strī|puṃsau kim apy  
 atipeśaṃ gāyantau saha viharataḥ. (*nīpuṇaṃ nirvar-*  
*ṇya*) katham? aneka|saṅkhyāny etāni dṛśyante. bhavatu,  
 ativipltā prthivī, utsannā trayī. (TĀPASAM *uddiśya*) bhos  
 tapo|dhana, vidito 'yaṃ tava navaḥ ko 'pi tapasāṃ pra-  
 kāraḥ?

2.120 TĀPA°: 'Ahaṃ edaṃ ṇa āṇāmi ko eso caūra|ṇiyama|maggo.  
 edaṃ khu takkemi idha mahā|bhoṇa|kiṃvaamtiṃ su-  
 ṇia bhoyaṇa|metta|lālasā ke vi ede paribbhamamti. tā  
 bhodu edāṇaṃ vuttamteṇa. samāṇa|cariāṇaṃ yyeva ma-  
 jjaṃ vaccāmi. (*iti niṣkrāntaḥ.*)

*Tataḥ praviśata eka|nīla|paṭa|prāvṛtau gāyantau strī|puṃsau,*  
*vibhav'ānusāreṇa vā bahūni tathā|vidhāni mithunāni gā-*  
*yanti.*

ṚJayāi muṇī Nīl'|aṃbara|ṇāho,  
 jeṇa samiō bhava|saṃvara|gāho.

ṚJasu bhaavaṃ tuha sāsāṇa ṇokkhaṃ,  
 piijaī kiṃ pi rasāṇa|sokkhaṃ.

ṚBhave bhuṃjijaī itthia|sukkhaṃ,  
 para|loe pāvijaī mokkhaṃ.

2.125 ṚSo sijjaī sarīraḍā,  
 laṃghijaī saṃsāraḍā.

ṚTo aṇṇe je puṇa āsamā,  
 tāṇa ṇibaṃdhahu āsa mā:  
 parisosijaī dehaḍā,  
 mokkhahi puṇa saṃdehaḍā.

ACT TWO: THE FEAST OF DISPASSION

GRADUATE: (*looks ahead and says with astonishment*) God bless my soul, this is a novel kind of asceticism! A woman and a man, wrapped up in a single black garment, amuse themselves singing some uncommonly charming song. (*looking carefully*) What? There seem to be legions of them! Sure enough: the earth is swamped, the three Vedas are uprooted. (*to the MENDICANT*) Tell me, ascetic, are you familiar with this new, extraordinary method of asceticism?

ASCETIC: I don't know what is this lovely\* method of religious observance. I am indeed inclined to think that some people have heard rumors about the dinner party and are hovering about simply because they are eager to get some food. So enough said about their story! I'll join my co-religionists. (*Exits.*) 2.120

*Then enter a woman and a man, wrapped up in a single black robe and singing, or, if it can be afforded, many such couples singing as follows:\**

Victory to the sage Black-Blanket Lord, who has relieved the obsession of living life within bounds.

One who follows your novel teaching, O Blessed Lord, drinks the unique bliss of the *elixir vita*.

In this life he revels in making love to women, in the next world achieves deliverance.

The body bears fruit,\* transmigration is escaped. 2.125

Have no faith in other schools where the body is completely emaciated, and liberation remains uncertain.

‘Sikkhā|joe kāi vidhappāi?

purusu para|vvasu parisammappaï,]

‘Guṇa pariajjia jāi visara,

so vi u purusaha bho|hara,]

‘Pamaḍhiu saṃgamu jeṇa i eso,

† tāṃhasoṇivvalusahajasahāūṇira . . . †]

2.130

‘Idi jāi jua jua vijāṇi . . . puṇu bho,]

‘Sarīrehi kaṃ paesa bhamamṭā

kaṃ paam ajjamṭi aṇiṭṭhiammā?]

‘Jāi paramappa|vivattu iṃu,

jāi vā sadda|vivattu iṃu,]

‘To vi avijjā|pasame viṇu

kaha iṃu saalu . . . ?]

‘†satattu† ema je aṇṇe vi

āgama, vihalā saala muṇevi,]

2.135

‘Ettha parattha vi suhu lahahu

muṇi|Nīl’|ambara levi . . .]

SNĀTA°: (*ciraṃ gītāṃ ākarṇya*) Baṭo, gīta|vyapadeśam aśe-  
ṣa|darśan’|ākṣepakaṃ ken’ āpi kalpitaṃ vāda|sthānakam  
idam. ahaṃ tu prāyaścitta|bhīrur na śaknomy eva ka-  
śmalair ebhir vācaṃ miśrayitum.

*Strī/puṃsau punas tad eva gāyataḥ.*

SNĀTA°: Baṭo, paśya,

ACT TWO: THE FEAST OF DISPASSION

What is procured in the pursuit of training? Man ends up a slave!\*

If plenty of merits are gathered, they, too, are bound to deprive men of their pleasures.

One who wraps up this union † . . . † . . . \*

If every single couple knows thus < . . . > 2.130  
. . . pleasure again (?)

Without consummating one's birth, where will one roam in one's body and where will one reach?\*

If this world is a transformation of the Supreme Self, or if it is a transformation of the Word,

Still, without the cessation of ignorance how could all this . . . ?\*

† . . . † having thus learned that all other religions are fruitless.

Obtain happiness both here and in the world beyond, following the sage Black-Blanket . . . \* 2.135

GRADUATE: (*listening to the song at some length*) Boy, this is a cheap matter of disputation, invented by somebody to abuse all the philosophical systems under the pretext of a song. But I dare not even strike up a conversation with these rotters, for I am loath to suffer the expiatory purification this would require.

*The woman and man sing the same song again.*

GRADUATE: Look, boy,

Vācaḥ kā cana n' āsti śuddhir, avamaḥ  
 kāyo 'pi śauc'ōjjhitaś,  
 ceto nirvicikitsa|kutsita|tara|  
 vyāpāra|nityotsavam.  
 no jāne paraloka|nirbhaya|dhiyaḥ  
 kasy' āvadātaṁ tapaś|  
 cary" |āścaryam idaṁ. <na> kaś cid atha vā  
 puṁsām avadyo vidhiḥ?

2.140 api ca:

Svacchandaṁ carcyamān" ôc-  
 carati ciraṁ iyaṁ carcarī|gīta|goṣṭhī.  
 pīyante kānta|vaktr'|ā-  
 sava|śavala|rasāny astaśaṅkaṁ madhūni.  
 tanyante tantra|vastu|  
 vyavahita|niyata|prastut'|ānyonya|śṛṅgair  
 aṅgaiś ceṣṭā yath" |êṣṭā.  
 vratam atisubhagaṁ sevyate kena n' āitat?

BAṬUḤ: 'Evaṁ ṇedaṁ jadhā ayyo maṁtedi,]

SNĀTA°: Mama c' êyaṁ sambhāvanā yan nūtanam adya|pra-  
 vṛttam idaṁ Mahā|vratam. atiprasṛte gāyamāne 'smi-  
 nn atimātraṁ viplavate varṇ'|āśrama|samācāro. bhavatu,  
 bhagnam iva trayī|vartma paśyāmi.

Idaṁ tapas taruṇa|mano|bhinandanam  
 vilokya hi vyapagata|sarva|yantraṇam  
 pati|vratā api kula|yoṣitaś ciraṁ  
 sthiraṁ padaṁ dadhati na bhartṛ|veśmasu.



There is no purity in their words, their vile bodies also lack cleanness, their minds always delight in inconsiderate, utterly despicable behavior. I do not know whose heart is so unafraid of the afterlife to engage in this meritorious, wonderful penitential practice. Or is there <no> human behavior disreputable?

Moreover:

2.140

This singing of rhythmic songs, repeated *ad libitum*, rings as the day is long. Shaking off all scruples, they drink sweet wine, its sap mixed with the lover's saliva. Bodies make licentious movements, their steadily continued mutual arousal concealed by the product of the loom. Who would not observe this extremely sensual vow?

BOY: It is just as you say, sir.

GRADUATE: And I am inclined to think that this is a new, modern Great Vow.\* If what they are singing about becomes too widespread, the established conduct of social estates and life-periods will be ruined beyond measure. Sure enough: the path of the three Vedas appears to me to have gone to shivers.

For as soon as they see this "penance," applauded by the greenhorn, in which all restraints are abolished, even faithful housewives will not sojourn long in their husbands' houses.

2.145 BAṬUḤ: (*sasmitam*) 'Ayyassa kiṃ jādaṃ? ṇa hu ayyeṇa ajja  
vi dāra|saṃgaho kado. amhe uṇa dūre dāva esā kadhā,

SNĀTA°: Nanu āryā janayitrī te jīvaty eva.

BAṬUḤ: 'Sā khu saṃpadaṃ ado aṇatthādo uttiṇṇā, jā jī-  
vaṃta|mudiā vuḍḍhikā vaṭṭadi,

SNĀTA°: Kṛtaṃ parihāsenā. mahān eṣo viplava upasthitaḥ.  
tad baṭo, cintaya, kim atra pratisamādhānam.

BAṬUḤ: 'Ayya, ṇa me paḍibhādi. tumaṃ yyeva jāṇāsi. iṇhiṃ  
puṇa pavaḍḍhaṃto eso kali|juo. tā kudo ittha īdisāṇa  
aṇatthāṇa paḍīaro?

2.150 SNĀTA°: 'Tath" āpi n' ānadyavasāya|stimitam āsituṃ yuk-  
tam. (*vicintya*) bhavatu, labdho 'vakāśaḥ.

BAṬUḤ: 'Ko uṇa eso bhavissadi?

SNĀTA°: Nanv asau rājā śrī|Śaṅkara|devaḥ. sa hi varṇ'|āśrama|  
dharma|maryād" |ācāryas tri|bhuvana|rakṣā|dīkṣito devaḥ  
svata eva pratikriyām atra jānāti, viśeṣato 'śeṣa|bhav'|ā-  
gama|pārage pārśva|vartini tatra|bhavati Bhaṭṭa|Jayante.  
bhavatu! tam eva śrāvayāmaḥ. na kāla|paripālana|yogyo  
hy anarthaḥ. baṭo, tadā tvam apy etau bhojan'|ājir'|ōdde-  
śaṃ prasthāpaya gāyantau strī|pumsau.

ACT TWO: THE FEAST OF DISPASSION

BOY: (*smiling*) Why does it bother you, sir? You haven't 2.145  
married yet. As for me, that story is still far away.

GRADUATE: But your venerable mother is still alive, isn't she?

BOY: She is definitely immune to this disaster by now, since  
she is a poor old woman, as good as dead.

GRADUATE: Stop joking. A great evil has arisen here. So  
think, boy, what is the remedy for this.

BOY: Sir, I have no idea. You must know it. But the Iron Age  
is taking over these days, so how could one counteract  
such disasters?

GRADUATE: Nevertheless, it is not proper to sit paralyzed, 2.150  
without making some attempt. (*reflecting*) Right, there  
is a way out.

BOY: And what will that be?

GRADUATE: Surely the king himself, His Majesty Shánkara-  
varman. For he, as the sovereign who is the preceptor of  
the lawful bounds prescribed for the social estates and  
life-periods, anointed to protect the three worlds, will  
naturally know the remedy for this case, especially since  
he has the honorable Bhatta Jayánta by his side, who has  
mastered all the scriptures of Shiva. That's right! He is  
the one I shall inform. For a disaster permits no delay.  
Boy, as for you, push on this singing woman and man  
toward the dining arena.

BAṬUḤ: 「Bho tavassīṇo, ṇaṃ ettha tavo|vaṇe bhoṇa|kālo  
tumhāṇaṃ vaṭṭadi. tā kīsa atikkamīyadi?」

*Iti niṣkrāntāḥ sarve.*

*Dvitiyo 'ṅkaḥ*

2.155

ACT TWO: THE FEAST OF DISPASSION

BOY: Hallo, mendicants, I say, it is dinnertime for you in this penance grove, so why should you be late?

*Exeunt omnes.*

*End of the second act.*

2.155



PRELUDE TO ACT THREE:  
PANIC AMONG THE FEARLESS

*Tataḥ praviśati SĀDHAKAḤ.*

SĀDHAKAḤ: (*sodvegam diśo 'valokya*) 'Astam|gade khu inḥim  
śamae Mah'|ēśa|lāṇaṇam ṇava|śaśamke. suṇṇe aṇḍha|āle  
gaṇe hiae vva amhāṇam. śampadam bhodi eśe palāṇ'|  
āvaśale. tā kahim me pia|vaaśse Maśāṇa|bhūdī gade jeṇa  
śamam palāiśśam? (*parikramy' āgrato 'valokya ca*) 'eśe  
Maśāṇa|bhūdī idha yyeva āgaścamte lakkhīyadi.

*Tataḥ praviśati dvitīyaḥ SĀDHAKAḤ.*

DVITĪYAḤ SĀDHAKAḤ: 'Eśe śe vaaśsa|Kaṃkāla|keduṇo ma-  
dhiā. mae śe imaśśim aṇḍha|yāle vi īś'īśi dīśadi. tā uppe-  
kkhia uppekkhia padāi gamiśśam. (*parikrāmati. karṇam  
dattvā*) 'pada|śadde via. bhaavam, maṇṇāmi ṇaala|laś-  
kaā ido himḍamti! ye śampāvia collam ti śamkāe bam-  
dhaṇ'|āālam ṇemti, śūle vā ṇiśkivamti, luške vā pāśena  
ullaṃbemti. bhodu! bhayavam Bhaīlava|ṇādhe śalaṇam,  
(*nipuṇam nirūpya*) 'vaaśsa|Kaṃkāla|keduṇo vva vāhāle  
śuṇīadi. (*samāśvasy' ōpasṛtya*) 'vaaśsa Kaṃkāla|kedū, ta-  
va yyeva śayāśam upaśampatte. ṇaala|laśkaāṇa śamkide  
mhi.

3.5 PRATHAMAḤ: 'Ale Maśāṇa|bhūdī tumam? śohaṇam tae ka-  
dam yaṃ eśu tuvam āgade. tā tulidam himḍāma. ime  
aṇḍha|āle ṇa vilamadi yāva, śamam yyeva palāamha.

DVITĪYAḤ: 'Kiṃ cola|śamkāe ṇaala|laśkaā mam māleṃti tti  
śambhāveśi?

PRATHAMAḤ: 'Na eśā me śamkā. hoṃtī avi uvaśamadi. aṇṇe  
uṇa aṇaste uvastide.



*Then enters an ADEPT. \**

ADEPT: (*looks around nervously*) The horned moon—the Great Lord's mark has set by now. The sky is empty and dark, like my heart. No time like this to slip away. So where is my bosom friend, Crematory-Ash, with whom I shall run off? (*He walks about and looks ahead.*) Here is Crematory-Ash, he seems to be coming right this way.

*Then enters the SECOND ADEPT.*

2<sup>ND</sup> ADEPT: Here is comrade Skeleton-Banner's shelter. I can see it dimly even in this darkness. So I'll go watching my steps. (*He walks about and listens.*) I thought I heard footsteps. Good Lord, I think the city guards are walking this way! If they come upon me they'll believe that I have robbed someone and they'll throw me into prison, or put me on the spit, or hang me on a tree. Not to worry! Lord Bháirava is my refuge. (*He looks carefully.*) I thought I heard comrade Skeleton-Banner talking. (*He takes heart and goes closer.*) Comrade Skeleton-Banner, it's you I've stumbled upon! I was afraid it was the city guards.

1<sup>ST</sup> ADEPT: Hey, Crematory-Ash, is that you? Well done for 3.5 coming here. So let's move on quickly. Let's slip away together while it is still dark.

2<sup>ND</sup> ADEPT: Are you afraid that the city guards will take you for a thief and put you to death?

1<sup>ST</sup> ADEPT: I have no such fear. Even if I have, it dissipates. But another evil has arisen.

DVITĪYAḤ: (*sasambhramam*) 「Kīśa?

PRATHAMAḤ: 「Ayi, asti dāva, kiṃ tae ṇa śudā eśā kiṃ|va-  
daṃtī? aṇṇe yyeva śaṃpadaṃ eśe duṣṭa|laṣṭe vaṭṭadi.」

3.10 DVITĪYAḤ: 「Uttammadi me hiaaṃ! tā tulidaṃ āviṣkaledu  
vaaśśe!」

PRATHAMAḤ: 「Dāluṇe khu lāe Śaṃkala|vamme. tado vi vi-  
śame śe bamhaṇe taśśa amacce dul|āāla|Jayamte, jehiṃ  
te tavaśśiṇo ṇīl'|ambalā vaḍia piṭṭiya Veda|vāhila tti la-  
tṭhādo ṇivvāsīdā. aṇṇe ya je Veda|vāhile tavaśśī labbhadi,  
śe piṭṭiyadi māliadi baṃdhīadi ghallīadi. tā amhe vi tā-  
ṇa yyeva majjhe gaṇaṇīa mha. śulaṃ piyamha, maṃsaṃ  
bhakkhamha itthiyaṃ gaścamha. ṇaṃ amhe vi śa|vva-  
mhayāliṇo ṇīl'|aṃbalāṇaṃ. tā śaṃpadaṃ edaṃ śādhaka|  
veśaṃ ācchādia tulida|hiṃḍaṇeṇa imaśśiṃ aṃdha|yāle  
alaṣkidā gaścamha.」

DVITĪYAḤ: (*sabhayam*) 「Evaṃ kalemha!」

*Parikrāmataḥ.*

DVITĪYAḤ: 「Vaaśśa Kaṃkāla|kedū, kahaṃ puṇa eśe aṇaste  
uvaṇade?」

3.15 PRATHAMAḤ: 「Śuṇa, asti dāva śe śaṇādaka|bamhaṇe Śaṃ-  
kalisāṇa|ṇāme jeṇa Jiṇa|lakkhida|bhikkhu|vaśadi|kāṇaṇe  
vihalaṃtā gāaṃtā aśaṃkhā ṇīlaṃbala|mihunā diṣṭā.」

2<sup>ND</sup> ADEPT: (*agitated*) How come?

1<sup>ST</sup> ADEPT: Why, certainly, there is this rumor, haven't you heard it? Nowadays this damned kingdom has completely changed.

2<sup>ND</sup> ADEPT: My heart is going pit-a-pat! Come on, comrade, 3.10  
spill it quick!

1<sup>ST</sup> ADEPT: King Shánkara-varman's cruelty is public knowledge. That brahmin, his adviser, the wicked Jayánta is even rougher than he. They nabbed the mendicant black-blankets, beat them to jelly, and expelled them from the kingdom, on the ground that they were outside Vedic religion. And if any other mendicant is caught who is outside Vedic religion, he'll be beaten up, killed, thrown in jail, or slain. Are we not one of them? We drink booze, eat meat, have women. Don't we observe the same religious discipline as the black-blankets? So now let's hide our adept-dress, and move on with rapid steps, unnoticed in this darkness.

2<sup>ND</sup> ADEPT: (*alarmed*) Let's do so!

*They walk about.*

2<sup>ND</sup> ADEPT: Comrade Skeleton-Banner, how did this evil crop up?

1<sup>ST</sup> ADEPT: Listen. To begin with, there is that graduate 3.15  
brahmin called Sankárshana. He saw countless black-blanket couples singing and having fun in the grove where resides the monk Jina-rákshita.

DVITĪYAH: ʽTadoʼ

PRATHAMAH: ʽTado teṇa śe Jaamte jāṇāvide. teṇa a lāe pavohide.ʼ

DVITĪYAH: ʽTadoʼ

PRATHAMAH: ʽTado lāeṇa śe śaṇḍaka|bamhaṇe Śaṃkaliśa-  
ṇe āṇāvia vivāhāvia māṇehi paṭṭa|vaṃdheṇa śīli|śadde-  
ṇa a śakkalia śaalāe yyeva vaśuṃdhalāe dhamma|laṣkʼ|  
ādhīale ṇiutte. teṇa eśe pajjālide aggī.ʼ

3.20 DVITĪYAH: ʽNaṃ dul|āāla|Jayamteṇa pajjālide tti ācaṣka.ʼ

PRATHAMAH: ʽAsti yyeva edaṃ. tā śaṃpadaṃ kaḥiṃ gaśca-  
mhaʼ

DVITĪYAH: ʽNaṃ yog|ēśalīe Kālaggi|śīhāe aggado vaccamha.  
teśu eśe uvaśagge kadā vi ṇa bādhadi.ʼ

PRATHAMAH: ʽŚā vi eśu kāle pālīyadiʼ

DVITĪYAH: ʽEvaṃ śaṃkāmi lāśśa palama|vallabhāe śaala|  
śuddhamta|śāmiṇīe śā istia tti kadā vi laññīe Śuyamdhā|  
devīe laṣkīyadi.ʼ

3.25 PRATHAMAH: ʽŚā vi laṣkijjamtī kiṃ amha laṣkiduṃ pāle-  
di? bhodu, kaśśiṃ pi gabbhala|pelaṃte dūle di|aṃtale  
gaścamha.ʼ

DVITĪYAH: ʽYaṃ ācaṣkadi vaaśśe. tā yāva pabhāde ṇa paya-  
ṭṭadi tāva tulidaṃ hiṃḍamha.ʼ

2<sup>ND</sup> ADEPT: And then?

1<sup>ST</sup> ADEPT: Then he informed Jayánta. He in his turn briefed the king.

2<sup>ND</sup> ADEPT: And then?

1<sup>ST</sup> ADEPT: Then the king sent for that graduate brahmin Sankárshana, got him married, granted him privileges, the right of wearing a turban and using the title Right Honorable, and appointed him to the position of superintendent over the religious matters of the whole country. He started this fire.

2<sup>ND</sup> ADEPT: You should rather say that the wicked Jayánta 3.20 started it.

1<sup>ST</sup> ADEPT: Anyway, that's how things are. So where shall we go now?

2<sup>ND</sup> ADEPT: We must present ourselves before Doomsday-Fire's-Flame, the sorceress. These bad times will hopefully not trouble us there.

1<sup>ST</sup> ADEPT: Is she protected these days?

2<sup>ND</sup> ADEPT: I suppose that Queen Sugándha·devi, the chief wife of the king, mistress of the whole harem, will perhaps take her under her shelter, because she is a woman.

1<sup>ST</sup> ADEPT: Even if she is protected, can she protect us? 3.25 I know! Let's go to some faraway region bounded by forests.

2<sup>ND</sup> ADEPT: You're right, comrade. So let's move on quickly before the day begins to break.

*Tathā kurutaḥ.*

PRATHAMAḤ: 'Ale Maśāṇa|bhūdī, yadhā maṁteśi. pabhāde  
uṇa hiṁḍidum yyeva eśu kulaṣṭe ṇa pālīadi,]

DVITĪYAḤ: 'Kīśa?]

3.30 PRATHAMAḤ: 'Viśae viśae ṇaale ṇaale gāme gāme thale tha-  
le Ved'|ajjhayaṇa|śaddena tuṭṭaṁti kaṇṇā, ajja|gaṁdhe-  
ṇa tuṭṭadi ghāṇe, jaṇṇa|dhūmeṇa galaṁti aṣkīi. tā eśe  
kulaṣṭe laaṇihim yyeva laṁghīyadu. diaśā uṇa keśu ci  
vaṇa|gahaṇeśu adivāhīaṁtu,]

DVITĪYAḤ: 'Evaṁ ṇedaṁ. Śaṁkaliśaṇa|bhaeṇa vi laaṇīśu  
yyeva amhehim hiṁḍidavvaṁ. diaśā uṇa alaṇṇeśu alaṣ-  
kidehim ṇedavvā,]

*Parikrāmataḥ.*

PRATHAMAḤ: 'Ale Maśāṇa|bhūdī pavibhatta vva diśāo śaalā.  
śaṇiaṁ galaṁti ṇaṣkattā. tāva oṇade pabhāde. amhāṇaṁ  
kiṁ ṇu kādavvaṁ?]

*Nepathye paṭaha|śabd'|ānantaram:* bho bhoḥ paura|jāna|pa-  
dā, eṣa khalu mahā|rāja|Śaṅka|ravarma|deva|rāj'|ājñayā  
Bhaṭṭa|Śrī|Saṁkarṣaṇaḥ sarvān eva yuṣmān bodhayati:

3.35 Ye 'tr' ānādi|jagat|pravāha|patitā  
nān"]āgamāḥ sādhas,]  
te tiṣṭhantu yathā|sthitāḥ sva|samay'|ā-  
diṣṭāś carantaḥ kriyāḥ.  
ye tu prastuta|dharma|viplava|kṛtaḥ

*They do so.*

1<sup>ST</sup> ADEPT: Hey, Crematory-Ash, you're right. But after day-break one cannot even walk a step in this damned kingdom.

2<sup>ND</sup> ADEPT: Why?

1<sup>ST</sup> ADEPT: In every region, every single town, every vil- 3.30  
lage, everywhere the sound of Veda-recitation grates on the ear, the smell of ghee stings the nose, the smoke of sacrifice brings tears to the eyes. So we must cross this damned kingdom strictly by night. The days, however, must be tidied over in the depths of some forest.

2<sup>ND</sup> ADEPT: Quite right. Also for fear of Sankárshana we must move strictly by night. The days, however, must be spent unnoticed in the woods.

*They walk about.*

1<sup>ST</sup> ADEPT: Hey, Crematory-Ash, the quarters all seem to have parted, the stars are slowly waning. Now dawn has arrived. What shall we do?

*From offstage, after the sound of drums:* Listen here, citizens and villagers! By the royal order of His Majesty King Shánkara-varman, the Right Honorable Bhatta Sankárshana notifies all of you:

Those virtuous people who have fallen into the be- 3.35  
ginningless stream of the world and belong to various religions—they should remain as they are, performing practices prescribed by their own religious discipline. Those criminal false ascetics, however, who devastate the established social and religious

pāpās tap'ôpāyinas,  
te ced āśu na yānti ghātayati tān  
dasyūn iva kṣmāpatih.

UBHAU: (*śrutvā sabhayam*) ṚĀgade yyeva Śamkaliśaṇa|vava-  
deśeṇa jaṃgame amhāṇa maccū. tā aṇṇado tulida|tuli-  
daṃ gacchamha.

*Niṣkrāntau.*



PRELUDE TO ACT THREE: PANIC AMONG THE FEARLESS

order—if they don't leave immediately, the king  
will strike them like thieves.

BOTH: (*listening, alarmed*) Our walking death by the name  
of Sankárshana has truly arrived. So let's move on quickly  
somewhere else.

*Exeunt ambo.*



ACT THREE:  
RELIGION DENIED AND DEFENDED

*Pataḥ praviśati parityakta/snātaka/veśo grhīta/grhastha/rāja/  
puruṣ'ôcita/veśaḥ Śrī/SAṆKARṢAṆO, BAṬUR, vibhavataś ca  
parivāraḥ.*

SNĀTA°: Baṭo, api nīl'âmbar'ôtsāraṇena parivadatya asmān  
janaḥ?

3.40 BAṬUḤ: 「Ayya, mā evaṃ saṃkadu bhavaṃ! durāārehi alīya|  
tāvasehi abhibhavijjanta paṇaṭṭho yyeva puṇo ayyeṇa  
paṭṭhido taḍḍhammo.」

SNĀTA°: Nanu devena Śrī|Śaṅkara|varmaṇā pratiṣṭhāpita iti  
brūhi. tat kim anye na nīl'âmbara|chāy"ânukāriṇa ut-  
sāraṇa|yogyāḥ pracaranti pṛthivyām alīka|tāpasāḥ?

BAṬUḤ: 「Ayya, Seva|vavaeseṇa jaṃ kiṃ pi āyaraṃtā ittha|  
kālaṃ diṭṭhā duṭṭhā tāvasā. saṃpadaṃ puṇa agaṇidā  
ayya|padāveṇa te vi paviralā hoṃti.」

SNĀTA°: Sādh' ūktam. may" āpi te na na dṛṣṭāḥ. pātraṃ te  
nirvāsanasya. tathā hi:

Apeyaṃ kiṃ teṣāṃ?

nanu virahitaṃ yad dravatayā.

abhakṣyaṃ yat tiktam

dalayitum aśakyaṃ ca daśanaiḥ.

ajātā pretā vā

yadi param agamyā stanavatī.

tapah|sthānaṃ yogaṃ

kim iva? yadi vā śauṇḍika|grham.

ACT THREE: RELIGION DENIED AND DEFENDED

*Then enters the Right Honorable SANKÁRSHANA, who has divested himself of his graduate-garments and is dressed in garments becoming a married functionary of the king, and the BOY, and as many attendants as can be afforded.*

GRADUATE: Boy, do people speak ill of us because we have driven away the black-blankets?

BOY: Have no such fear, sir! You have reestablished the 3.40  
religious order of the Three Vedas, which had been truly ruined, vanquished by depraved false ascetics.

GRADUATE: You should rather say that King Shánkara-varman saw to it that it was established. So aren't there other false ascetics roaming at large in the country, imitating the style of the black-blankets, who deserve being driven away?

BOY: Sir, some depraved ascetics who fool around calling themselves Shaivas were seen until this time. But now, having fallen into disrepute because of your ardor, they are scarce.

GRADUATE: Well spoken! Indeed, I have also noticed them. They are eligible for exile. For:

What do they not think fit to drink? Surely only that which is not liquid. They cannot eat only what is bitter or cannot be cracked by teeth. If there is any being with breasts at all which is not suitable to have sex with, then it must be unborn or dead. What in the world could be an appropriate place for asceticism? Perhaps a pub.

3.45 BAṬUḤ: 'Jadhā ayyo maṁtedi,

SNĀTA°: Baṭo, so 'pi n' ālpo viplavo varṇ'āśramāṇām.

BAṬUḤ: 'Tāṇaṁ pi so kalaṁko yyeva māhesarāṇaṁ jāṇa  
vavaeseṇa te vavaharaṁti,

SNĀTA°: Baṭo, samyag abhihitam. tad|udvāsane 'pi devasya  
yukta ev' āvadhāna|parigrahaḥ. tathā ca:

«Śaivam śāsanam āśritā vayam» iti  
prakhyāpya nāma Prabhoh  
śuddh'ārtheṣu tad|āgameṣu kudhiyaḥ  
kurvanti te viplavam.

tān devo viniyama samyag amale  
mārga yaḍi sthāpayet,  
tad vandye kṣiti|pālana yaśasi vā  
kā nāma tasya kṣatiḥ?

3.50 BAṬUḤ: 'Juttaṁ ṇimaṁ,

SNĀTA°: Nanu gṛhīta ev' ātra mayā rāj'ādeśaḥ. tan niyuja-  
ntām ete mārga|pālās tad|anveṣaṇāya.

BAṬUḤ: 'Jaṁ ayyo āṇavedi, (*iti niṣkrāmya punaḥ praviśya  
ca*) 'ayya, paṇaṭṭhā raṭṭhādo. aṇṇo puṇa ko vi paṇihī  
saṁbhaṁto ayyaṁ aṇṇesaṁto āgado. tā ettha ayyo pa-  
māṇaṁ,

SNĀTA°: Ānīyatām asau.

BAṬUḤ *saṁjñāyā tam āhvayati. praviśya saṁbhrāntaḥ*

3.55 PURUṢAḤ: 'Jayadu bhaṣṭake! je ṇāma maheśalā maṁśa|śidhu|  
dāśi|vavahāla|śilā ṇil'|aṁbala|kiṁ|vadaṁtīm yyeva śuṇia  
te śaalā laṣṭādo paṇaṣṭā. aṇṇe uṇa śuddha|tavaśśiṇo pi  
śaṁkidā calidum paṭṭāo. eṣu bhaṣṭake pamāṇaṁ,

BOY: It is as you say, sir. 3.45

GRADUATE: Boy, this is also a significant attack on the social estates and life-periods.

BOY: It is certainly a disgrace for those followers of Shiva, too, abusing whose name they do their business.

GRADUATE: You're quite right, boy. The king is certainly doing the right thing when he gives heed to their expulsion, too. Furthermore:

When they proclaim the Lord's name, saying "We follow Shiva's teaching," these wicked people are doing damage to His chaste religions. If the king subdued them in the right way and established them on the spotless path, why should his laudable protection of the earth or his fame suffer any loss?

BOY: Exactly. 3.50

GRADUATE: Be sure, I've got the king's decree in this matter. So order these patrolmen to search for them.

BOY: As you command, sir. (*He exits and enters again.*) Sir, they have fled from the kingdom. But another excited courier has come looking for you. What do you command, sir?

GRADUATE: Lead him in.

*The BOY calls him in with a sign.*

MANSERVANT: (*enters, says excitedly*) Glory to the master! 3.55

Those followers of Shiva, who are addicted to eating meat, drinking booze and having sex with maidservants, disappeared from the kingdom to a man as soon as the rumor about the black-blankets reached them. But other,

SNĀTA°: Baṭo, sādḥūn vyāvartayitum śīghraṃ niyujyantāṃ  
pradhāna|puruṣāḥ satkāra|pūrvam. (PURUṢAṂ *prati*) tvam  
api re mārgam ādeśayaṃs tair eva saha gaccha.

PURUṢAḤ: 'Yaṃ bhaṣṭake āṇavedi, (*iti niṣkrāntaḥ*.)

BAṬUḤ: 'Aho ayyassa pahāvo ucchalido,

SNĀTA°: Baṭo, na yuktam etad yad anādi|prabandha|pravṛ-  
tta|sad|āgam'|ānugāmināḥ śaṅkitam āsate. parama|māhe-  
śvaro hi rājā Śaṅkara|varma|devaḥ, sarv'|āśrameṣu ca da-  
yāluḥ. tad ehi vayam api ku|śaṅk'|ôpaśamāya Śrī|Dhar-  
ma|śiv'|āśramam ev' ādya gacchāmaḥ.

3.60 BAṬUḤ: 'Jaṃ ayyo āṇavedi,

*Parikrāmataḥ.*

*Nepathye:*

Kim śaṅkitāḥ sabhayam āśramaṇaḥ sthitāḥ stha?  
devo 'khil'|āśrama|gurur na parāṇ|mukho vaḥ.  
yuṣmāsu viplavam iv' ādadhato nirastās  
te kṛtrima|vrata|vṛtāḥ Param'|ēśvareṇa.

BAṬUḤ: 'Ede khu ayyeṇa ṇiuttā pahāṇa|purisā ugghosaṃtā  
gadā,

3.65 SNĀTA°: Baṭo, samyag upalakṣitaṃ bhavatā. vayam api satva-  
raṃ vrajāmaḥ. (*parikramya*) baṭo, nanu prāptā vayaṃ  
Śrī|Dharma|śiv'|āśramam. tathā hi:



ACT THREE: RELIGION DENIED AND DEFENDED

chaste ascetics also grew alarmed and started to leave.  
What do you command, master?

GRADUATE: Boy, we must quickly and respectfully appoint  
community leaders to keep back the virtuous. (*to the*  
MANSERVANT) You, go with them to show the way.

MANSERVANT: As the master commands. (*Exits.*)

BOY: Oh my, you have wavered in your resolution, sir.\*

GRADUATE. Boy, it is improper for those living in the beginningless continuum of transmigration who follow the chaste religions to be beset by worries. For King Shán-kara-varman is supremely devoted to Shiva, and he is merciful to all religious schools. So come, we shall go now straight to the ashram of the Venerable Dharma-shiva in order to soothe needless worries.

BOY: As you command, sir.

3.60

*They walk about.*

*Offstage:*

Why are you worried and afraid, hermits? The king, master of all religious schools, is not hostile toward you. The Supreme Lord has banished those who, screening themselves with faked observances, had almost proved to be your ruin.

BOY: These must be the community leaders you appointed, sir, passing by, notifying the public.

GRADUATE: Well observed, boy. We shall quicken our pace. 3.65  
(*They walk about.*) Boy, we must have arrived at the Venerable Dharma-shiva's ashram, for:\*

Ete dhūlana|bhasma|dhūsara|ruco  
 dhūp'āgni|saṁdhukṣaṇe  
 dakṣās tat|kṣaṇa|pīta|punya|pura|jit|  
 pūj'ārtha|puṣp'āsavāḥ  
 dhanyāḥ kaṁ na haranti tāpasa|jaṭā|  
 granthi|ślathī|kāriṇaḥ  
 kanthā|manthara|lāśya|dāna|rasikāḥ  
 śaiv'āśrame vāyavaḥ?

BAṬUḤ: 'Jadhā ayyo maṁtedi. pasaṁta|ramaṇijjaṁ tavo|va-  
 ṇaṁ imaṁ ṇo dīsadi.

SNĀTA: 'Tad ehi praviśāvaḥ. (*praveśam abhinīya*) kathaṁ,  
 prāṅgana ev' ābhivartate Śrī|Dharma|śivo Bhaṭṭārakaḥ!  
 aho amuṣya sarv'ātiśāyinī tapo|lakṣmīḥ! eṣo hi:

Bhasma|smer'ānana|śrīḥ,  
 śuci|vibudha|dhunī|nīra|nirdhauta|mūrdhā,  
 dhāvadbhiś ceṭa|vṛttaś  
 caṭula|gaṇa|nibhais tāpasair vandyamānaḥ,  
 gaury' ājasraṁ sukīrtya  
 śaśa|dhara|samayā nandyamān'āmal'ātmā  
 śreyah Śrī|kaṇṭha|kalpo  
 janayati jagatāṁ darśanād eva nūnam.

3.70 Api ca:

Ātmānam āśrama|pade ca bahu|prakāra|  
 kāleya|kalmaṣa|viśeṣa|muṣi praviṣṭam  
 satyam śape Śiva|pura|stham iv' āpy avaimi  
 smerā|Smar'āri|nayana|traya|tarpyamāṇam.

Their color is gray with smearing-ashes, they are able to inflame the fires of incense, they have just drunk the pure nectar of flowers used for the worship of Shiva, the Conquerer of the Forts—whom do these blessed breezes not enchant in the Shaiva ashram, loosening the knots in the ascetics' matted hair, and delighting in presenting the mendicant-garments' slow, graceful dance?

BOY: It is as you say, sir. This penance grove seems to me peaceful and charming.

GRADUATE: Come now, let's enter. (*They mime entering.*) What! The Reverend Abbot Dharma-shiva comes forward in the very courtyard! How the splendor of his asceticism outshines everyone! For:

His beautiful face is smiling with ashes;\* his forehead is cleansed by the holy water of the Ganges; he is worshiped by ascetics resembling Shiva's kind attendants, who bustle about and act as servants; his spotless soul is constantly gladdened by his bright fame, which is like camphor,\* *just as Shiva is delighted by the well-praised Gauri together with the moon*—merely by being seen he, resembling Shiva Shri-kantha, truly brings about the creatures' salvation.

And what's more:

3.70

Having entered the ashram-compound, which dispels the many stains of the Iron Age, upon my word, I also feel as if I were in Shiva's heaven, reanimated by the three eyes of Love's smiling enemy.

BAṬUḤ: 'Ahaṃ pi attāṇaṃ uppatamaṃ Bamha|bhūyaṃ  
pekkhāmi.

*Tataḥ praviśati āsanastho yathā/nirdiṣṭaḥ Śrī/DHARMA|ŚIVO  
vibhavataś ca parivāraḥ.*

BHAṬṬĀRAKAḤ: (*savitarkam*)

3.75 Rāj' āsau bhuvaneṣu viśruta|guṇo  
dharm'|āikatān'|āśayo,  
mantrī śāstra|mah"|āṭavī|viharaṇ'|ā-  
śrāntaḥ Jayanto 'py asau.  
n' āham karma yaśo|viruddham anayoḥ  
śaṅke. yath"|āvasthitās  
tiṣṭhantv āśramaṇaḥ. kim ākulatayā?  
kiṃ vā bhayaṃ mādiśām?

(*agrato 'valokya*) Katham! ayam ih' āiv' āyātaḥ snātakaḥ?  
sarvaṃ vyaktam idānīm.

SNĀTA°: Tad ehi baṭo, praṇamāmo Bhaṭṭārakam. (*upasṛtya*)  
namo bhagavate pratyakṣa|Maha"|ēśvarāya Bhaṭṭārakāya.

BHAṬṬĀRAKAḤ: Svāgatam āryāya. kuśalino bhavantaḥ? āsa-  
nam.

SNĀTA°: Alam āsanena, śādvala|sthala ev' ōpaviśāmaḥ. bha-  
gavan, apy avighnam upapadyate yathā|prastutas tapo|  
vidhiḥ? ko v" ātra vighnaḥ? bhagavān Mah"|ēśvara eva  
ātmānam ātman" ārcayati. tad amunā jana|pravādena ya-  
thā na manāg ākulatām bibhrati tapo|dhanās, tath" āinān  
ādeṣṭum arhati bhaṭṭārakam. tapo|vighnā eva pratihatā

ACT THREE: RELIGION DENIED AND DEFENDED

BOY: Me, too. I see myself flying toward absorption into Brahman.

*Then enters the Venerable Dharma-shiva sitting on a stool, looking as described above, and as many followers as can be afforded.*

ABBOT: (*pensively*)

The merits of this king are celebrated all over the world, and his attention is solely devoted to social and religious order. As for this adviser, Jayánta, he never grows weary of strolling in the great forest of doctrines and sciences. I don't think they would take any measures that would be contrary to their reputation. The hermits should remain as usual. Why worry? Or, rather, what danger can there be for people like us? 3.75

(*He looks ahead.*) What in the world! The graduate has come right here? Everything is clear now.

GRADUATE: Come, boy, let's bow down to the Abbot. (*They approach.*) Obeisance to the Blessed Abbot, Mahéshvara manifest in front of us!

ABBOT: Welcome, sir. Are you well? Please take this seat.

GRADUATE: There's no need of seats, I'll just sit down on the lawn. Your Holiness, I hope the observance of religious austerities goes on free from impediments, as it has been established. Or, rather, what kind of impediment could occur here? The Blessed Mahéshvara worships himself by himself. So could Your Holiness please advise the ascetics that they should not be worried in the slightest

rājñā. rāj” āpy anupadam āgamiṣyaty eva bhaṭṭārakaṃ draṣṭum.

3.80 BHATṬĀ: (*sasmitam*) K” āsmākam ākulatā, tāpasānām vā? Śrī|Śaṅkara|varmaṇi dharmeṇa medinīm samāgatām śā-sati sādḥūnām eva rājyaṃ, tasya paraṃ bhṛtiḥ. n’ āiv’ ādy’ āivaṃ, cirāt prabhṛty evam ev’ ānubhavāmaḥ.

(*praviśy’ āpaṭi|kṣepeṇa saṃbhrāntas*) TĀPASAḤ: ‘jayadu jaya-du bhaṭṭārako! eso khu ko vi vuḍḍhako paṃḍido sva|ga-vvaṃ uvvahaṃto assamaṃ imaṃ uvahasamto aṇe|sisṣa|parivārido †uggāhaṇakaṇakhaṃdhaṃva† kareṃto ido āgado. tā ittha bhaṭṭārako pamāṇaṃ.

BHATṬĀ: (*sasmitam*) Praviśatu tapasvī. kim asmākam?

*Tataḥ praviśati yathā|nirdiṣṭo* VRDDHĀMBHIḤ.

VRDDHĀMBHIḤ: Aho vismayaḥ! aho bata kiyān anartha|kāri rājā Śaṅkara|varma yasy’ ēdṛṣī sāmrajya|lakṣmīr agni|ho-tṛbhīr vana|sthair yatibhīr brahma|cāribhīr ebhiś ca Śaiva|Pāśupata|Pāñcarātrik’|Ārhata|Sāṅkhya|Saugata|prabhṛti-bhīr anargalaṃ bhujiyate! tat katham eṣa ciraṃ jīviṣyati? tad adya tāvad ayam eka|vṛkṣe mandāraka iva dṛśyate. asminn ev’ āvasara īśvaraṃ parākṛtya para|lokaṃ nirasya Veda|prāmāṇyaṃ pratikṣipyā rājānam amum amārgād ato nivārya yogye vartmani sthāpayāmi, yen’ āyam artha|paraś ciraṃ rājyaṃ anubhavati. atra ca Śaiv’|āśrame

degree about this rumor among the people? The king has removed nothing but the impediments of asceticism. And the king himself is also coming close behind us to visit Your Holiness.

ABBOT: (*smiling*) Why should I or the ascetics be worried? As long as His Majesty Shánkara-varman righteously rules the country that has fallen to him, the kingdom belongs to the virtuous alone, but he supports it. And it is like that not just today; this has been our experience for a long time. 3.80

AN ASCETIC: (*enters with a toss of the curtain, excited*) Glory to the Abbot! Some elderly scholar has arrived, showing off his arrogance, mocking the ashram, surrounded by several disciples, making †... †\* Your Holiness should tell me what to do.

ABBOT: (*smiling*) Let the poor fellow enter, I don't mind.

*Then enters VRIDDHÁMBHI as described above.\**

VRIDDHÁMBHI: Amazing! What a great disaster-maker king Shánkara-varman is, letting Vedic priests, hermits, renouncers, celibate students, as well as these Shaivas, Pashu-patas, Pañcha-rátrikas, Jainas, Sankhyas, Buddhists and the rest consume the great riches of his kingdom without check. So how is he going to live long? He now actually looks like a heavenly tree surrounded by nothing.\* I am going to take this opportunity to do away with God, set aside the world-to-come, demolish the validity of the Vedas, and thereby turn the king back from this wrong path and establish him on the

śrutam mayā bahavaḥ paṇḍita|māninaḥ saṅghaṭitā iti.  
teṣāṃ samakṣam enam eva Śaiv'ācāryam nirbhartsayā-  
mi. (*parikramy' ānyato 'valokya*) ayam sa Śaiv'ācāryaḥ  
Kaṇa|bhakṣ'|Ākṣa|pād'|ādi|darśana|pāradṛśvā, eṣa ca ma-  
hā|Mīmāṃsakaḥ Saṅkarṣaṇa, ime cānye bahavo nānā|  
śāstra|vidaḥ. bhavat' ūpasarpāmi. (*upasṛtya*) kuśaly asi,  
tapasvin? bhadram te, brāhmaṇa. (*iti vadan śādvāla eva  
śiṣyair upaviśati.*)

3.85 BHATṬĀ°: (*sasmitam*) Katham? upakrama eva ākṣepaḥ? (SAṆ-  
KARṢAṆASYA *mukhaṃ paśyati.*)

SNĀTA°: Bhagavann, evam etat. paśyāmas tāvat.

VRDDHĀ°: Kim ittham anartha|śata|duḥstham āsyate bha-  
vadbbhiḥ?

Tapāṃsi yātanāś citrāḥ, saṃyamo bhoga|vañcanam,  
Agni|hotr'|ādikaṃ karma bāla|krīd" ēva lakṣyate.

BHATṬĀ°: Kim kurmaḥ? īdrṣe karmaṇi bhagavat" ēṣvareṇa  
preritāḥ smaḥ.

3.90 VRDDHĀ°: Kaḥ puno bhagavān īśvaraḥ?



right track, so that concentrating on worldly prosperity he can enjoy his kingship for a long time. Now I have heard that a lot of self-proclaimed scholars are gathered in this Shaiva ashram. I shall make this Shaiva professor a laughingstock right in front of them. *(He takes a few steps and looks in another direction.)* Here is the Shaiva professor who is an expert in the systems of Kana-bhaksha, Aksha-pada\* and others, and this here is Sankárshana, the great Mimámsaka, and here there are many other scholars belonging to various branches of learning. All right then, I'll approach them. *(He approaches.)* Are you O.K., ascetic? Hello, brahmin. *(While saying this he sits down right on the lawn with his pupils.)*

ABBOT: *(smiling)* What? Disrespect right from the start?\* 3.85  
*(He looks at SANKÁRSHANA's face.)*

GRADUATE: Reverend, you're right. Well, let's see.

VRIDDHÁMBHI: Why do you live so miserably because of hundreds of useless torments?

Asceticism is just a variety of torture; self-restraint is just a way to cheat yourself of pleasures; while sacrificial rituals such as the Agni-hotra seem to me just like children's games.

ABBOT: What shall we do? The Lord God impels us to perform such actions.

VRIDDHÁMBHI: But who is this "Lord God"? 3.90

Mṛga|trṣṇ”|âmbhasi snātaḥ, kha|puṣpa|kṛta|śekharaḥ,  
eṣo vandhyā|suto yāti śaśa|śṛṅga|dhanur|dharah.

BHAṬṬĀ: Alam apabhāṣaṇena! sa hi bhagavān viśva|jagataḥ  
sraṣṭā samhart” ânanta|jantu|grāma|vṛtter vicitra|vipāka-  
sya karma|kalāpakasya yathā|viṣayaṃ viniyoktā nity’|ā-  
nandaḥ sarva|jñāḥ kṛpāluḥ Param’|ēśvaraḥ.

VR̥DDHĀMBHIḤ: (*mandam vihasya*) Aho bhautānām bhakti|  
timira|hatā na kiṃ cit paśyati mugdhā dṛṣṭiḥ. kuta evaṃ  
bhaviṣyati? katham iva hi kartṛtvam asya sammaṃsyate  
lokaḥ? tathā hi:

Kṛp” êyaṃ, krīḍ” êyaṃ,  
prabhu|rucir iyaṃ, preraṇam idam,  
sva|bhāvo ’yaṃ, dharm’|â-  
rjanam idam, ath’ âpy ārjavam idam:  
na jāne kiṃ kṛtvā  
manasi kṛta|kṛtyo munir asau  
purāṇo nīrāgaḥ  
sṛjati jagatīm samharati ca.

3.95 Karaṇ’|ādi|kāraṇa|kalāpa|niḥspṛhaḥ  
saha|kāribhiś ca rahitaḥ katham vrajet  
sva|para|prayojana|<viśeṣa>|varjitām  
jagatām sthiti|pralaya|sarga|hetutām?

There goes the son of a barren woman, fresh from bathing in the water of a mirage, a wreath of sky-flowers on his head, holding a bow made of hare-horn.

ABBOT: Enough abuse! For he is the blessed creator and destroyer of the whole world; he supervises the mass of karmas, according to their appropriate scope, which karmas are active in the infinite mass of creatures, having various effects; he is the eternally blissful, omniscient, compassionate Supreme Lord.

VRIDDHÁMBHI: (*laughing slightly*) Behold the foolish vision of idiots, obstructed by the blindness of devotion, seeing nothing. How could this be? For how on earth can people accept that God is the supreme agent? To explain:\*

It is compassion, it is sport, it is a lordly whim, it is an impulse, it is his nature, this is the way he earns merit, or, rather, it is his honesty: who knows what that ancient, passionless sage, who has all he needs, has got into his head to create and destroy the universe?

How could one who has no desire for the group of causal factors like the instrumental cause, and who is also deprived of assistant factors, become the cause of the maintenance, destruction and creation of the worlds, which has no <particular> benefit for himself or others? 3.95

Kim ca:

Evam eva vidhāt” âpi dhātā trīṇi jaganti vā  
punar n’ ânyāni bhūyāṃsi sṛjat’ îty atra ko vidhiḥ?

BHAṬṬĀ°: Kṛtaṃ dūṣaṇ’|ôpanyās’|âyāsenā.

Pramāṇa|śūnye viphalam hi dūṣaṇam,  
pramāṇa|siddhe tad apāstam eva yat,  
tad|ukti|maukharyam apāsya mṛgyatām  
atīndriye vastuni sādhanam paraiḥ.

3.100 VṚDDHĀ°: (*sasmitam*) Yady evam, Īśvara|siddhāv abhidhīya-  
tām pramāṇam.

BHAṬṬĀ°: Anumānam iti brūmaḥ.

VṚDDHĀ°: (*sasmitam*) Anumānam pramāṇam c’ êti mano|  
rathaḥ.

Avasthā|deśa|kālanām bhedād bhinnāsu śaktiṣu  
bhāvānām anumānena prasiddhir atidurlabhā.

Moreover:

Even if he is the creator, what rule is there to ensure that he is going to create exactly in this way as you say and only three worlds, and he does not create other and more worlds?

ABBOT: Stop exerting yourself putting forward fault-finding arguments.

On the one hand, fault-finding argument is pointless with regard to something that lacks the support of a means of valid knowledge. On the other hand, it is totally discarded with respect to what is proved by a means of valid knowledge. Therefore disputants should stop making noise with uttering those fault-finding arguments and should seek positive arguments concerning this matter which is beyond the scope of the sense organs.

VRIDDHÁMBHI: (*smiling*) If that's what you think, then 3.100 please state a proof for establishing God.

ABBOT: I say that inference proves His existence.

VRIDDHÁMBHI: (*smiling*) To say that something is an inference and at the same time a means of valid knowledge is wishful thinking.

It is extremely difficult to verify things with the help of inference since their capacities differ because of differences in condition, place and time.\*

Kim ca:

- 3.105 Hasta|sparśād iv' ândhena viṣame pathi dhāvatā  
anumāna|pradhānena vinipāto na durlabhaḥ.

Api ca:

Yatnen' ânumito 'py arthaḥ kuśalair anumātr̥bhiḥ  
abhiyuktatarair anyair anyath" âiv' ôpapādyate.

BHAṬṬĀ: Alaṃ prapañcena! prasiddham eva bārhaspatyā-  
nām gr̥ha|kr̥tyakam idam. idaṃ tu brūhi: kiṃ praty-  
akṣam ev' âikam teṣām pramāṇam?

VRDDHĀ: Om ity ucyate.

- 3.110 BHAṬṬĀ: Na tarhi teṣām kā cana kalpate loka|yātrā.

VRDDHĀ: Kim iti?

BHAṬṬĀ: Kṣudh" |ākulatvād dīn' âudane pravartase, na si-  
katāyām. ambhāṃsy apekṣase pipāsito na vibhāvasum.

VRDDHĀ: Yady evaṃ tataḥ kim?

BHAṬṬĀ:

- 3.115 Sakhe, pradhānatā nāma na khalv indriya|gocaraḥ.  
s" ânvaya|vyatirekābhyām bhāvānām avagamyate.

Moreover:

One who relies on inference tumbles easily, just like a blind man running by touch of hand on an uneven path.\* 3.105

Furthermore:

Even if clever logicians infer something with great effort, other, extremely competent logicians account for the same thing in another way.\*

ABBOT: Enough of verbosity! We know all too well this “specialty of the house” of the materialists. But tell me this: do they hold that sense perception is the one and only means of valid knowledge?

VRIDDHÁMBHI: The answer is yes.

ABBOT: Then everyday activity is impossible for them. 3.110

VRIDDHÁMBHI: How so?

ABBOT: If you suffer the torments of hunger, my poor thing, you seek rice, not sand. When you are thirsty you look for water, not for fire.

VRIDDHÁMBHI: Yes, but what’s your point?

ABBOT:

My friend, surely it does not fall into the scope of the sense faculties to be the “best thing” for a particular purpose. That is ascertained through the positive and negative concomitance of entities. 3.115

Anvaya|vyatirekau ca mukhyaṃ līṅgasya lakṣaṇam.  
yatra|sthaṃ dṛśyate līṅgaṃ, tasya sâ pakṣa|dharmatâ.

Eta eva c' ânumānasya prāṇā anvaya|vyatirekau pakṣa|dharma-  
mat" êti.

VR̥DDHĀ°: Nanv ayam sukha|duḥkha|sādhana|niścaya|ni-  
mittako vyavahāras tiraścām iva manuṣyāṇām api prati-  
bhay" âiva bhaviṣyati.

BHAṬṬĀ°: M" âivam. avidita|niyata|nimittaṃ hi jñānaṃ pra-  
tibh" êty ucyate. iha ca viditam eva nimittam anvaya|vya-  
tirik'âdi, na ca sva|samvedyasya nihnavo yuktaḥ.

3.120 VR̥DDHĀ°: Nanu viditam api na viditam eva nimittam, avi-  
nā|bhāva|sambandhasya grahītum aśakyatvāt. tad ayam  
avicārita eva ramaṇīyo vyavahāraḥ, etad eva ca tattvam  
iti tattvavidaḥ.

BHAṬṬĀ°: Ālasyam idaṃ pāda|prasārikā vā. vicārayitum va-  
stūni gr̥hīta|kṣaṇā ime vicakṣaṇāḥ.



And positive and negative concomitance are the primary defining characteristics of the inferential mark. As for the condition of being the property of the subject, that holds for any inferential mark seen in a particular subject.\*

These are indeed the very life-breath of inference: positive and negative concomitance, and the condition of being the property of the subject.

VRIDDHÁMBHI: Surely for humans, just as for animals, such everyday behavior, based on determining what leads to pleasure and what to suffering, takes place merely through instinct.

ABBOT: Say not so. For instinct is defined as a knowledge the specific cause of whose validity is not known. But in this case we do know the cause, namely positive and negative concomitance and the like. And one cannot deny something self-evident.

VRIDDHÁMBHI: Surely even if we know the cause, yet we 3.120  
do not really know it, since we cannot comprehend the connection of being invariably related. Therefore this everyday activity is pleasant only if we do not examine it, and this fact alone is real: thus say those who know reality.

ABBOT: This is laziness, or you just don't want to yield an inch. These scholars here are taking the opportunity to examine things.

VR̥DDHĀ°: Nanv aśakyo 'yaṃ vicāra ānanyād dhūm'|āgni|  
 vyaktīnām adhūm'|ānagni|vyaktīnām ca. dur|adhiga-  
 mau c' āśākṣāt|kṛta|sakala|tri|bhuvan'|ôdara|varti|pad'|  
 ârtha|sârthair imāv anvaya|vyatirekau. sarva|vidām tu  
 kim anumānena?

BHAṬṬĀ°: Anvayas tāvat sāmānyam avalambya grahīṣyate.  
 vyakty|ānanyam abādhakaṃ, dhūmatvasy' âikatvād ag-  
 nitvasya ca. bhāva|sāmāny'|ânugama|puraḥ|sara eva ca  
 tad|abhāvayor apy anugamo grahīṣyate. sa eva ca vyati-  
 rekaḥ.

Bhāvayoh sāha|caryaṃ yad, anvayaṃ tam pracakṣate.  
 vyatirekaṃ tu manyante sâhityaṃ tad|abhāvayoh.

3.125 Pakṣa|dharmaṭā tu tapasvinī su|bodh" âiva, niradhikara-  
 ṇa|līnga|dharm'|ânavaadhāraṇād iti. tad evaṃ suśakatayā  
 nimitta|niścayasya vipaścitām iva tiraścām api pramāṇair  
 eva vyavahāraḥ. yath" âha Bhāṣya|kāraḥ, «tad evam ebhiḥ  
 pramāṇair deva|manuṣya|tiraścām vyavahārāḥ prakalpa-  
 nte, n' âto 'nyathā» iti.

VRIDDHÁMBHI: Surely this examination is impossible, because there are infinite individual instances of smoke and fire, and non-smoke and non-fire, and people who have not perceived directly the multitude of all things existing in the three worlds cannot ascertain this positive and negative concomitance. As for the omniscient, what need have they for inference?

ABBOT: First of all, positive concomitance can be grasped resorting to universals. The infinitude of individual instances cannot invalidate the inference since smoke-ness is one and fire-ness is also one. And following precisely the accordance of positive universals, the accordance of their absence can also be grasped. And exactly that is negative concomitance.

The association of two things\* is taught to be positive concomitance. As for negative concomitance, it is considered to be the concurrence of their absence.

As for the inferential mark's condition of being the property 3.125 of the subject, that poor thing can easily be understood, since we cannot ascertain the inferential mark as a property without it having any locus. Therefore, since the cause of validity is easily determined in this way, even animals, just like the wise, act only with the help of means of valid knowledge. As the Commentator says, "Therefore the activities of gods, human beings and animals are possible in this way, with the help of these means of valid knowledge, and not otherwise."\*

VR̥DDHĀ°: Nanu bhavatu loka|siddhānām utpanna|pratīti-  
nām, <utpādyā|pratītinām tv> ati|durghaṭo 'yaṃ prakā-  
raḥ.

Na h' Īśvaraṃ pṛthivy|ādeḥ kāryād dhūmād iv' ānalam  
laukikāḥ pratipadyante tār̥kikair apratāritāḥ.

BHAṬṬĀ°:

Nārī|jano 'pi bālo 'pi gopālo 'pi bhavān api  
budhyate niyatād arthād arth'|āntaram asaṃśayam.

3.130 Avinā|bhāva|sāmarthyād dhūmen' ēva vibhāvasoḥ  
anumānaṃ sva|kāryeṇa kartuḥ sidhyati dhīmataḥ.

VR̥DDHĀ°:

Nanv anyad eva kumbh'|ādi kāryaṃ sambhāvit'|ōdayam,  
anyad eva hi śail'|ādi, tayoṛ hi mahad antaram.

BHAṬṬĀ°:

Anyā eva hi dhūmo 'sau kṛṣa|janmā mah'"|ānase,  
anya ev' āyam adrau ca vyāpta|vyoma|dig|antaraḥ.

3.135 Kiṃ c' ēdaṃ rakta|paṭ'|ōcchiṣṭaṃ bhujiyate,

VRIDDHÁMBHI: Surely this may be all right for things already established in the world, regarding which cognition has already arisen,\* but it is impossible <for things concerning which cognition is still to be acquired.>

For ordinary people, unless they are deceived by logicians, do not cognize God from effects like the earth, in the way they cognize fire from smoke.

ABBOT:

Even women, even a child, even a cowherd, even you, sir, comprehend one thing without doubt from some other specific thing.\*

Because of the power of invariable concomitance, one can successfully infer a sentient agent from its effect, just as one can infer fire from smoke. 3.130

VRIDDHÁMBHI:

Surely an effect like a pot, the production of which is conceivable, is one thing, and a mountain, for instance, is very different thing, for there is a great difference between them.

ABBOT:

Indeed, this smoke with its small beginnings in the kitchen is one thing, and a very different thing is the smoke on the mountain, permeating the main and intermediate directions of the sky.\*

Moreover these are the leftovers of the red-robed Buddhists that you are eating: 3.135

«Siddham yādr̥g adhiṣṭhātṛ|bhāv'|ābhāv'|ānuvṛttimat  
sanniveś'|ādi, tat tasmād yuktaṃ yad anumīyate.» iti.

Dharmaṃ niyatam ālambya bhavati hy anumā|kramaḥ.  
kva vā sarv'|ātmanā sāmyaṃ sādhyā|dr̥ṣṭ'|ānta|dharmi-  
ṇoḥ?

VR̥DDHĀ: Nanv anyatra vāstavaṃ sāmānyam, iha tu śabda|  
sāmānya|mātraṃ, na vastu|sāmānyam. śabda|sāmānye c'  
ātiprasaṅgaḥ.

BHAṬṬĀ: (*sasmitam*) Kuto Bauddha|gṛhe vāstavaṃ sāmān-  
yam?

3.140     Buddhy|ārūḍhaṃ bahiṣṭhaṃ vā,  
              satyaṃ sām̐vṛtaṃ eva vā  
              sāmānyam avalamby' āiṣā  
              loka|yātrā pratīyate.

Na paras|parataḥ sāmyaṃ kāryāṇām api bhūyasām.  
tad ime «yādr̥k» ity asya padasy' ārthaṃ na manmahe.

VR̥DDHĀ: Nanu vilakṣaṇam ev' êdaṃ kṣity|ādi kāryam.

BHAṬṬĀ: Nanu vilakṣaṇam eva kartāraṃ kalpayantu bha-  
vantaḥ.

“When that particular kind of compositeness, etc., is established to be in positive and negative concomitance with the existence of the controller, it is fine that the existence of a controller is inferred from that kind of compositeness.”\*

In fact, the process of inference takes place depending upon a specific property.\* Where is there ever a complete similarity between the thing that has the property to be established and the one in the example?\*

VRIDDHÁMBHI: Surely there is a real universal in other cases, but in this case the similarity is only nominal, not real.\* And to apply inference in the case of nominal similarity would be a fault of overextension.

ABBOT: (*smiling*) How could there be real universals in the house of a Buddhist?

We see that people’s everyday activities depend upon some universal, whether arisen from the intellect, or external, real or conventional. 3.140

There are many things that, although they are all effects, do not resemble each other. Therefore I don’t see the point of the expression “that particular kind.”

VRIDDHÁMBHI: But surely these products such as the earth are quite special.

ABBOT: Surely, then, you should postulate a very special craftsman.

VRDDHĀ°: Na kalpayitum aprasiddham śaknumaḥ.

3.145 BHATṬĀ°: Vayam api na kāryam akartṛkaṃ vaktum śaknumaḥ.

VRDDHĀ°: Kim atra tarhi kurmaḥ?

BHATṬĀ°: Kataram atra jahāmaḥ? kiṃ kartr|atīśayo duḥkh'|  
āvaḥaḥ, kiṃ vā kāryam akartṛkaṃ duḥkh'|āvaham? ta-  
tra «dṛṣṭa|siddhaye hy adṛṣṭam kalpyate, na tu dṛṣṭam  
utsṛjyate» iti nyāyād varam kartr|atīśayaḥ kāry'|atīśayāt  
sahyatām, na tu kāryatāyā ev' ōpekṣaṇam.

VRDDHĀMBHIR *bhūmim ālikhati*.

BHATṬĀ°: Api ca lavana|kriyayā dātram iva chidi|kriyayā  
paraśur iva rūp'|ōpalabdhyā yat karaṇam locanam anu-  
mīyate, tatra netrasya dātra|paraśvadhābhyām kiṃ sā-  
dharmyam?

3.150 VRDDHĀ°: Tad api m" ānumāyi, kiṃ naś chinnam?

BHATṬĀ°: Nanu cakṣuṣā vinā katham rūpaṃ draṅśyasi?

VRDDHĀ°: Bhavatu tarhi kim api karaṇam.



VRIDDHÁMBHI: I am unable to postulate something that is unknown.

ABBOT: And I cannot talk about an effect that has no agent. 3.145

VRIDDHÁMBHI: So what can we do in such a case?

ABBOT: Which alternative shall we reject? Is it the extraordinary nature of the agent that is troublesome or is it the effect of having no agent that is troublesome? Regarding these two alternatives, according to the general principle “We postulate something unseen in order to account for something already seen, but we cannot deny something seen,” one should put up with the extraordinary nature of the agent because the effect is also extraordinary, rather than disregarding the fact that something is an effect.

VRIDDHÁMBHI *draws on the ground.*

ABBOT: Moreover, when we infer from our perception of colors the faculty of sight as the instrument, just as we infer a scythe from the action of mowing and an axe from the action of cutting, in this case what kind of property does the faculty of sight have in common with the scythe and the axe?

VRIDDHÁMBHI: Let that not be inferred, either—why should 3.150 it bother me?

ABBOT: But how could you see color without your faculty of vision?

VRIDDHÁMBHI: Fine, then let there be some kind of instrument.

BHAṬṬĀ°: Bhavatv etarhi ko 'pi kartā.

VR̥DDHĀ°: Na sahyate kartā. karaṇaṃ vinā kathaṃ kriyā?

3.155 BHAṬṬĀ°: Kartāraṃ vinā kathaṃ kāryam? kāryam iti hi na  
 Āditt' | ādivad | abhidhānam, api tu kriyata iti kāryam.  
 kriyate ca kartrā ca vinā ken' ēti na vidmaḥ. tad evaṃ  
 iyaṃ Īśvar' | ānumāna | śīrortir abhaiṣajyā sahyatām. kiṃ  
 kriyate?

VR̥DDHĀMBHIR *bhūmim ālikhati.*

BHAṬṬĀ°: Api ca para | loka | vedanām api kaṣṭaṃ soḍhum  
 arhati bhavān.

VR̥DDHĀ°: Na jīvan sahiṣyate.

BHAṬṬĀ°: Nanu kṣipram eva mariṣyasi.

3.160 VR̥DDHĀ°: Katham iva?

BHAṬṬĀ°: Caitanyam ayāvad | dravya | bhāvitayā sva | saṃve-  
 dyatayā ca na bhūta | dharmā bhavitum arhati. na ca jñā-  
 na | santati | pakṣe kaṃ cid ekam anusandhātāram antareṇa  
 smaraṇ' | ēcch' | ādi | vyavahāra upapadyate.

VR̥DDHĀ°: Astu tarhi kim apy evaṃ pramāṭṛ | tattvam. tat  
 punar ūrdhvaṃ deha | dāhād ast' īti kim atra pramāṇam?

BHAṬṬĀ°: Sādho, na pramāṇam anyat tatr' ōpayujyate.

ABBOT: Then let there be likewise some kind of maker.

VRIDDHÁMBHI: I cannot accept a maker. But how could there be action without an instrument?

ABBOT: How could there be an effect without a maker? For 3.155  
the word “effect” is not just a name like *Dittha*, but something is an effect because it is made. If something is both made and without a maker, then by whom? We do not know. So you have to put up with this incurable headache of inferring God. What else can you do?

VRIDDHÁMBHI *draws on the ground.*

ABBOT: What’s more, you also have to endure the severe pain of transmigration.\*

VRIDDHÁMBHI: One will not endure it while alive.

ABBOT: Then surely you will die very quickly.

VRIDDHÁMBHI: How so? 3.160

ABBOT: Consciousness cannot be a property of material elements, because it does not exist for as long as the substance does, and because it is aware of itself. And if you hold the theory of the “stream of consciousness,” the activities of remembering, desiring, etc., are not possible without a single synthesizer.

VRIDDHÁMBHI: Then I will accept the existence of some such entity to be the cognizing subject. But what proves that it exists after the cremation of the body?

ABBOT: My good fellow, that requires no further proof.

VR̥DDHĀ°: Kim iti?

3.165 BHATṬĀ°: Svābhāvika|vināśa|bhāvo hi niṣiddha|bhāvaḥ. na  
ca pramātur utpattir vā vināśo vā tat|kāraṇaṃ vā kadā  
cid anubhūyate. na ca s'|āyavavatv'|ādinā paṭ'|āder iva  
tantu|vyatiṣaṅga|vimocan'|ādinā nāśaḥ kalpate. tad asya  
pramātr|tattvasya sva|rūpam ev' ōpalabhyate n' ōtpāda|  
vināśāv ity asti cet pramātā, nitya ev' āsau. nityaś cet, sa  
eva para|lokī. kim idam ucyate cārvākaiḥ, «para|lokino  
'bhāvāt para|lok'|ābhāvaḥ» iti?

Anyad api: bālasya harṣa|bhaya|śoka|ādi stany'|ābhilāṣ'|ādi ca  
na svābhāvikaṃ n' ākasmikaṃ na pratibhā|mātra|kṛtaṃ  
iti vā vaktuṃ śakyam ity ato 'pi nityat" ātmano 'numi-  
yata eva.

VR̥DDHĀ°: Nanv Īśvara|siddhi|prasaṅge para|loka|carcayā  
kim āyātam?

BHATṬĀ°: Idam āyātam: para|loke sati n' ākarma|nimitto  
bhūta|sarga upapadyate.

VR̥DDHĀ°: Tataḥ kim?

VRIDDHÁMBHI: Why not?

ABBOT: For we deny that the destruction of something is 3.165  
part of its nature. In addition, we never experience either the arising or the perishing of the cognizing subject, or any cause of such arising or perishing. Nor is it the case that its destruction must be possible on the ground that it has parts, in the way that, for instance, a cloth is destroyed, when, for example, the contact of its threads with one another disintegrates. Therefore we perceive only the form itself of this real entity called “subject” but not its arising or perishing. Because of this, if the cognizing subject exists it must be eternal. If it is eternal, then it is the one that transmigrates. Why do the materialists say, “Because there is nothing which transmigrates, therefore there is no transmigration”?\*

And there is a further consideration: the infant’s joy, fear, sorrow, etc., and his desire for milk, and so on, cannot be said to be either innate or accidental or produced merely by instinct. So because of this, too, the Self has to be inferred to be eternal.

VRIDDHÁMBHI: But what is gained by investigating transmigration in the context of proving God?

ABBOT: This is what is gained: if there is transmigration, then the creation of the material world cannot but be caused by individual karmas.

VRIDDHÁMBHI: So what?

3.170 BHATṬĀ: Karmaṇām api śarīr'ādi|sarge hetutvam.

VRDDHĀ: Punas tataḥ kim?

BHATṬĀ: Nanu karmāṇy acetanāni.

VRDDHĀ: Tato 'pi kim?

BHATṬĀ: Nanv acetanaṃ cetan"ānadhīṣṭhitaṃ san na kā-  
raṇatām eti.

3.175 VRDDHĀ: Nanu cetanās teṣām eva karmaṇām kartāro 'dhiṣ-  
ṭhātāro bhaviṣyanti.

BHATṬĀ: Na bhavitum arhanti, bhinn'ābhiprāyāṇaṃ sa-  
mmān'ānupapatteḥ.

VRDDHĀ: Kathaṃ tarhi takṣṇām?

BHATṬĀ: Kiṃ takṣṇām?

VRDDHĀ: Nanu te bahavo 'py ekaṃ mandiram ārabhante.

3.180 BHATṬĀ: M"āivam. ekasya sthāpater āśay'ānuvartinas te.

VRDDHĀ: Kathaṃ tarhi pariṣadi dvijānāṃ sammānam?

BHATṬĀ: Tat'r āpi kārya|kovidasya pariṣat|pater ekasya āśa-  
yam anurudhyate pariṣat. iha punar rāja|śarīram amātya|  
śarīram v"āikam eva prāṇi|sahasrāṇām upakār'āpakāra|  
dvāreṇa sukha|duḥkha|sādhanaṃ iti nūnaṃ tat|karma-  
bhiḥ sambhūya tad ārabhyate. na ca yeṣāṃ tad rāja|śarī-  
raṃ duḥkhāya kalpate te tad|ārambhanam anumodanta  
it' Īśvara eva bhagavāṃs tasya tāvataḥ karma|rāśer adhiṣ-  
ṭhātā nūnam eṣitavya ity evaṃ parisiddhāv Īśvara|siddhir

ABBOT: The karmas are also the causes of the creation of 3.170  
bodies, etc.\*

VRIDDHÁMBHI: And then what?

ABBOT: Surely the karmas are unconscious.

VRIDDHÁMBHI: And even then what?

ABBOT: Surely an insentient thing can become a cause only  
if it is presided over by a sentient being.

VRIDDHÁMBHI: Surely their sentient agents will preside over 3.175  
those very karmas.

ABBOT: They cannot, since no accord is possible among  
those who have different intentions.

VRIDDHÁMBHI: Then what about carpenters?

ABBOT: Why carpenters?

VRIDDHÁMBHI: Surely they build one house although they  
are many.

ABBOT: That's not so. They follow the will of one architect. 3.180

VRIDDHÁMBHI: Then what about the brahmins' agreement  
in an assembly?

ABBOT: In that case, too, the assembly adheres to the will of  
a single chairman who is expert in the matter. But in this  
case the body of a king or the body of an adviser, a single  
thing, is the source of pleasure and suffering for thou-  
sands of living beings through helping or harming them,  
so surely it is produced by their karmas collectively. And  
those for whom the king's body causes suffering do not  
rejoice at its production.\* Therefore it is the Lord God  
alone who must surely be accepted as the supervisor of

apratyākhyeyā. evaṃ ca tiṣṭhatu pṛthivī|sāgara|himava-  
d|ādi mahat kāryam aparimitam, māḍṛśa|kṛśa|śarīr'|ādi|  
kārya|mātraken' āpy anena krameṇa śakyo 'numātum  
Īśvaraḥ. anena ca nayan' ācetan'|ācatura|śarīr'|ādi|saṃ-  
yojita|sarit|pulina|saikata|kūṭ'|ādayo 'py akrṣṭa|jātā gi-  
ri|kandara|vana|gahana|tṛṇa|latā|vitān'|ādayo vā janasya  
sukha|duḥkha|karatayā tat|karm'|ākṣiptā iti karm'|ādhiṣ-  
ṭhāna|dvāreṇa n' ācetana|kartṛkā bhaviṣyanti.

VR̥DDHĀ° *bhūmim ālikhati.*

BHAṬṬĀ°: Āstām anyat sthūlaṃ vā kṛśaṃ vā kāryam. yo 'yam  
asmad|ādīnām kṛṣi|sevā|vāṇijy'|ādi|vyavahāraḥ śayan'|ā-  
sana|viharaṇ'|āhār'|ādi|vyavahār'|āntaḥ, eṣo 'pi bhūyasāṃ  
prāṇinām upakār'|āpakāra|kāraṇam iti sukha|duḥkham  
upajanayati. tataś ca so 'pi pūrva|nītyā tat|karm'|ākṣipta-  
tayā karmaṇām c' ācetanatayā tat|kartṛṇām ca bhūyasāṃ  
paras|para|virodhinām sammān'|āsambhavena Bhagava-  
t' ādhiṣṭhitaḥ karmabhir eva ārabhyata ity āha mah"ā-  
tmā Pārāśaryaḥ:



such an immense heap of karmas. And so, once one has completely established this, the proof of God's existence is irrefutable. And thus let alone great, immeasurable products like the earth, the ocean, mountains, etc.; we can infer God following the same steps even just from such insignificant products as, for instance, slender little bodies like mine. Similarly, even heaps of sand, for instance, on a riverbank, constructed by insentient, unskillful bodies, or wild plants such as grass, vines and bushes, in mountains, caves, forests, and thickets, are dependent on the karmas of people because they cause them pleasure or pain. Therefore, since the karmas must be presided over, the maker of these things cannot be insentient.

VRIDDHÁMBHI *draws on the ground.*

ABBOT: But let us leave aside other gross or subtle effects.

The daily activities of people like us, like agriculture, service or trade, and everything down to lying, sitting, strolling, eating and so on, because they cause benefit or harm for many living beings, produce pleasure or suffering. Therefore, by the above reasoning, because these activities are dependent on the karmas of those beings, and since the karmas are insentient, and since their agents are many and mutually opposed, and so cannot accord—they are also produced by those very karmas presided over by the Blessed Lord. That's why the illustrious Vyasa says:

3.185 «Añño jantur añño 'yam ātmanah sukha|duḥkhayoḥ  
Īśvara|prerito gacchet svargaṃ vā śvabhram eva vā.»

VRDDHĀ°: Carcayiṣyāma etat. gacchāmas tāvat.

BHAṬṬĀRAK' | *ānuvartinas tāpasā enam upahasanto bahu|pra-  
kāraṃ paribhavanti.*

BHAṬṬĀ°: (*tān nivārya VRDDHĀMBHIṂ prati*) Kv' êdānīm  
gamyate? ady' âpy udvaha kṣaṇaṃ karma|viṣūcīm. Āga-  
ma|prāmāṇyād ap' Īśvaraṃ pratipadyāmahe.

VRDDHĀ°: Āgamaḥ pramāṇam iti sāhasam.

3.190 BHAṬṬĀ°: (SNĀTAKAM *uddiśya*) Śrāntā vayam. tad bhavanta  
enaṃ bodhayantu.

SNĀTA°: Yathā Bhaṭṭāraka ādiśati. asmākaṃ tv Āgama|prā-  
māṇya|samarthane prayāsa eva n' ôpayujyate, nisarga|  
siddhatvāt.

VRDDHĀ°:

Nisarga|siddhaṃ prāmāṇyaṃ? kim etad abhidhīyate?  
na hi nityatayā Vedaḥ prāmāṇyam adhigacchati.

Kim hi nityaṃ pramāṇaṃ dṛṣṭam ākāśādi? pratyakṣādi vā  
yad anityaṃ tasya prāmāṇye kasya vipratipattiḥ?

“This creature is ignorant, and not master of his own pleasure and pain; impelled by the Lord, he may go to heaven, or he may go straight to hell.”\* 3.185

VRIDDHÁMBHI: I will give the matter some thought. Right now I am going.

*The ascetic followers of the ABBOT laugh at VRIDDHÁMBHI and humiliate him in many ways.*

ABBOT: (*checks them and says to VRIDDHÁMBHI*) Where are you going? Endure right now for a moment the suffering caused by your karma.\* We know that God exists also by the authority of Scripture.

VRIDDHÁMBHI: Scripture a means of valid knowledge! That's bold.

ABBOT: (*to the GRADUATE*) I am tired; will you please enlighten him? 3.190

GRADUATE: Just as the Abbot wishes. Anyway, I won't have to exert myself at all to corroborate the validity of Scripture, since it is established by nature.

VRIDDHÁMBHI:

The validity of Scripture established by nature?  
How can you say this? For the Veda is not authoritative simply because of its eternity.

For is any other permanent thing, such as space, seen to be a means of valid knowledge? Or who would argue about the validity of sense perception and the like, which is not eternal?

3.195 SNĀTA°: Sādhō,

Na hi nityatay” āsmābhiḥ prāmāṇyam abhidhīyate  
Vedasya, bodhakatvāt tu tathā|bhāvaṃ pracakṣmahe.

VRDDHĀ°:

Nanv asti bādhyamāne ’pi śabde bodhakatā kva cit  
«kareṇuḥ kara|śākhāyām» iti ken’ āpy udīrite.

SNĀTA°:

3.200 N’ āiv’ ānvit’|ābhidhānaṃ hi śābdam atr’ āpi bād hate,  
bādhyate tv abhidheye ’rthe pramāṇ’|āntara|darśanam.

VRDDHĀ°:

Pramāṇ’|āntara|dṛṣṭe ’rthe nanu śabdaḥ pravartate.  
ato viśaya|bādhena bādhitaḥ syāt sa eva te.

SNĀTA°:

Bādhyatām viśayo yasya pramāṇ’|āntara|gocaraḥ,  
codanāyā niyog’|ātmā viśayas tv anya|durlabhaḥ.

GRADUATE: My good fellow,

3.195

It's not that I assert that the Veda is authoritative because it is eternal; rather, I claim that it is authoritative since it creates awareness.

VRIDDHÁMBHI:

Surely in some cases, even though the verbal expression is contradicted, it still creates awareness, like when somebody says: "There is an elephant on my finger."

GRADUATE:

Yet even here it is not the denotation of the words connected in a sentence which renders impossible verbal cognition. Rather, it is impossible to find any other means of valid knowledge with respect to the sense that is conveyed.\*

3.200

VRIDDHÁMBHI:

Surely verbal expression operates with reference to objects known by other means of valid knowledge. Therefore by contradicting the object verbal expression itself must be invalidated for you.

GRADUATE:

Granted, a verbal expression is invalidated when its content is covered by another means of valid knowledge, but the content of an injunction, namely a command, is hardly accessible to other means of valid knowledge.\*

3.205 Sa ca m̐n'āntar'ākṛānter abhūmitvān nisargataḥ  
anugrah'ōpaghātābhyāṃ tat|kṛtābhyāṃ na lipyate.

Anugrahe 'nuvādatvam, upaghāte tv asatyatā,  
dvayasy' ānupapattau tu katham syād apramāṇatā?

VRDDHĀ°:

Nanu sambandha|sāpekṣaḥ śabda bhavati vācakaḥ,  
sa c' āiva puruṣ'|ādhiṇaḥ. katham syāt tad|agocare?

SNĀTĀ°:

3.210 Sambando nanu śaktir eva vacasaḥ,  
sā c' āsya naisargikī.  
puṃsā kartum aśakya eva samayaḥ  
śabdair vinā vācakaiḥ.  
vyutpattir vyavahāratas tu ghaṭate  
ceṣṭā|nimitte nṛṇām  
ātmany eva tathā prathām upagate  
śabd'|āika|gamyē vidhau.

«Kuryād» iti padasy' ārthas tri|kāla|sparśa|varjitaḥ  
na kāla|viṣayair anyaiḥ pramāṇair avagāhyate.

And since by nature it cannot be encroached upon by other means of valid knowledge, it is unaffected by any help or harm they cause. 3.205

If other means of valid knowledge help verbal testimony, then it is only repetition, and if it is contradicted, it is false; but when both are impossible, how could it be not authoritative?

VRIDDHÁMBHI:

Surely a verbal expression necessarily requires the connection of the expression and the object expressed in order to be expressive, and that connection is dependent on a person. But how could this be in the case of something inaccessible to anyone?

GRADUATE:

But connection is just the word's power, and that power is innate in it. A person cannot make a convention without words that are already expressive. As for learning this connection—it is possible with regard to an injunction the content of which can be reached only through verbal expressions, through usage, when the cause of people's action has become manifest in oneself in the same way. 3.210

The meaning of the expression “he is to perform it”—a meaning that is not temporally bound—cannot be entered into by other means of valid knowledge with temporal objects.

VR̥DDHĀ°: Kathaṃ tarhi tatra vyutpattiḥ?

SNĀTA°: Nan' ūktam atra, tan na gṛhītaṃ bhavatā. sv'ā-  
tmani hi prerak'|āvagama|pūrvikā ceṣṭā dr̥ṣṭā. parasy' āpi  
liṅ|vibhaktiṃ śrutavataś ceṣṭā|darśanāt tataḥ prerak'|āva-  
gamo jāta iti kalpyate. kīdr̥g asau preraka iti svayam eva  
ātmavad upalabhyate. na tv «asāv evaṃ|rūpaḥ» iti rū-  
pavān iva parasmai darśayitum śakyate. paro 'py enam  
anubhavaty eva, na c' ānyasmai darśayitum śaknot' iti  
pramāṇ'|āntar'|āgocare 'pi siddhā vyutpattiḥ. vṛddhasy'  
āpi bāla|daśāyām eṣ" āiva gatiḥ ity anādiḥ saṃsāraḥ.

VR̥DDHĀ°: Kim iyaṭ" āiva siddhaṃ codanā|prāmāṇyam?

3.215 SNĀTA°: Kiṃ vā mṛgayate bhavān?

VR̥DDHĀ°: Na pramāṇ'|āntar'|ānugraha|rahitaḥ Śabdaḥ pra-  
māṇatām āsnute. abhidhāyaka eva hy asau, n' ārtha|ta-  
thātva|samarpakāḥ.

SNĀTA°: Abhidhāyako 'pi bodhaka eva. pramāṇaṃ hi sar-  
vaṃ bodhakam eva bhavati, na tu ghaṭam iva kaṇṭhe  
rajjvā baddhvā prameyam arpayati.



VRIDDHÁMBHI: Then how can one learn that injunction?

GRADUATE: I've told you already, but you didn't get it. For one perceives in oneself that action is preceded by the cognizing of an instigator. Because one observes that someone else also acts after hearing an optative ending, therefore one postulates that the other person has also cognized an instigator. And one perceives oneself, just as one perceives the Self, what kind of instigator this is. But we cannot show it to somebody else saying, "It is like this," as we can show something else that has form. Others, too, do experience it, but they cannot show it to anyone else. Therefore learning the connection of word and meaning is established even in the case of injunction, which cannot be known by other means of valid knowledge. When old people were children, they learned in the same way: so the world has no beginning.

VRIDDHÁMBHI: Is that enough to prove the validity of Vedic injunction?

GRADUATE: What else are you looking for?

3.215

VRIDDHÁMBHI: The words of Scripture cannot be valid if they are deprived of the support of other means of valid knowledge, for they are merely expressive, but they do not provide a guarantee that the object is thus.

GRADUATE: Things that are expressive can also, in fact, create awareness. For every means of valid knowledge just creates awareness; it does not deliver the object of cognition like a pot, tying a rope around its neck.

Pramāṇa' | āntara | saṁvāda | sāpekṣāṁ ca pramāṇatām  
vadanto n' ādhigaccheyur antaṁ yuga | śatair api.

Bādhaḥ kāraṇa | doṣo vā dvayaṁ mithyātva | kāraṇam.  
tac c' ātidurlabhaṁ Veda iti siddhā pramāṇatā.

3.220 VR̥DDHĀ° *bhūmim ālikhati*. SNĀTAK' | *ānucarā enam upahasa-*  
*nti*. SNĀTAKAS *tān vārayati*.

BHAṬṬĀ°: Y" ēyam āryeṇa Veda | prāmāṇya | veṇī darśitā, kiṁ  
s" āiv' āpekṣyā, kiṁ vā «tad | vacanād āmnāya | prāmā-  
ṇyam», «mantr' | Āyur | veda | prāmāṇyavac ca tat | prāmā-  
ṇyam āpta | prāmāṇyāt» ity eṣa sādhyān panthā iti sva | gṛ-  
ha | kalaho 'yam asmākam. alaṁ tena. Veda | dviṣo nāstikās  
tāvad evaṁ | prāyā yuṣmābhiś ca nirākaraṇīyā eva.

SNĀTA°: Yathā bhagavān ādiśati.

*Nepathye kalakalaḥ.*

BHAṬṬĀ°: Kim etat?

3.225 SNĀTA°: Rāj' | āgama | śaṁsī nanv ayaṁ kalakalaḥ. tad vayaṁ  
rājñāḥ pratyantārī | bhavāmaḥ. bhavanto 'pi sv' | āgam' |  
ōcitam arghy' | ādi rājñe sajjī | kurvantu.

BHAṬṬĀ°: Yath" āha bhavān.

ACT THREE: RELIGION DENIED AND DEFENDED

Those who claim that validity must depend on agreement with other means of valid knowledge couldn't reach the end of the series of these means even after hundreds of aeons.

Falsity has two reasons: invalidation or a fault on the part of the causes of cognition.\* And since neither of them obtain at all in the Veda, its validity is established.

VRIDDHÁMBHI *draws on the ground. The followers of the* 3.220  
GRADUATE *laugh at him. The GRADUATE restrains them.*

ABBOT: Whether we should rely on this way of proving the validity of the Veda that you, sir, have shown, or whether it is better to follow the train of thought that "the sacred tradition is authoritative because it is His word,"\* and "it is valid because the trustworthy person\* is authoritative, similarly to the validity of spells or texts about medicine"\*: this is a private quarrel among ourselves. Let us leave it aside. First you too must completely refute the Veda-hating unbelievers of this ilk.

GRADUATE: As Your Eminence commands.

*Hubbub offstage.*

ABBOT: What's that?

GRADUATE: This hubbub must announce the king's arrival. 3.225  
I will go to meet him. As for you, please prepare the respectful offerings for the king, as it befits your scriptures.

ABBOT: All right, sir.

SNĀTA°: Idam ca punaḥ puno vijñāpyase Bhagavan,

Na hi dviṣmo devaṃ

Śivam anupam'āiśvarya|vibhavaṃ.

sa ev' āiko hetuḥ

sthiti|vilaya|sargeṣu jagatām.

sa Rudraḥ, sa Brahmā,

sa Harir, aparo v" āpi Puruṣaḥ

paras tebhyas. tasmin

bhuvanam akhilaṃ saṃśritam idam.

Tad ime Śaiva|Pāśupata|Kālamukhā Mahā|vratinaś ca yathā|  
sukham āsatām.

3.230 Guru|vidy" āpi bhavatām bhāti moh'|āpasāriṇī,  
sā tv astu tāvad|viṣayā yāvaty eva vyavasthitā.

BHAṬṬĀ°: Yathā bhavān āha.

*Niṣkrāntāḥ sarve.*

*Tṛtīyo 'ṅkaḥ.*

ACT THREE: RELIGION DENIED AND DEFENDED

GRADUATE: And let me remind Your Eminence once again:

We certainly do not hate the god Shiva, the power of whose majesty is incomparable. He alone is the single cause of the upholding, resorbing and emitting of the worlds. He is Rudra, he is Brahma, he is Hari, or some other Person beyond them. This entire world depends on him.

Therefore let these Shaivas, Pashu-patas, Kala-mukhas and Maha-vratins remain at ease.\*

The knowledge handed down by your teachers also seems to dispel delusion, but let its scope be limited to that with respect to which it is justly established.\* 3.230

ABBOT: Precisely, sir.

*Exeunt omnes.*

*End of Act Three.*



PRELUDE TO ACT FOUR:  
ORTHODOX IMPOSTURES

*Tataḥ praviśati* ṚTVIG UPĀDHYĀYAŚ ca.

ṚTVIK: (*sodvegā*) Kaṣṭaṃ bhoḥ kaṣṭaṃ! anyad eva cintitam  
anyad ev' ōpanatam. Veda|bāhya|sakal'|āgama|tiraskāreṇ'  
āsmiṇ prasaṅge sarvaṃ asmad|bhogyam eva bhuvanaṃ  
bhaviṣyat' īti cintitam. yathā|vyāsam ev' ādy' āpi bāhy'|  
āgamā vartanta ity upanataṃ. tathā hi:

Śaiva|Pāśupata|Pāñcarātrikāḥ  
Sāṅkhya|Saugata|Dig|ambar'|ādayaḥ  
sarva eva hi yathā|sthitā ime.  
snātakasya dhig apārthakam śrutam!

UPĀ°: Bho vayasya, nanu rāja|puruṣo 'sāv adya saṃvṛttaḥ.  
rājā ca parama|māheśvara iti tad|ārādhan'|āikatāna|bud-  
dhiṇā tena bhavitavyam. yataḥ:

4.5 Samīpato bhūmi|bhṛtāṃ hi pūruṣāś  
tad|uktam ev' ānuvadanta āsate,  
sva|vṛddhi|lubdhāś tu na sādhu asādhu vā  
vivecayanti pratiśabdakā iva.

ṚTVIK: Vayasya, yathā manyase. kaḥ sv'|ārtham avadhīrya  
madhya|stho dharm'|āikatāna|buddhir bhavati? kiṃ tu  
kathaṃ Ved'|āika|viśaya|yājan'|ādhyāpan'|ādi|vṛttibhir  
asmābhiḥ kālo netavyaḥ?

UPĀ°: Vayasya, yath' āiv' ātikrānto nītas tath' āiv' āgāmy  
api grāsa|vasana|mātra|santoṣibhir neṣyate. yataḥ:



*Then enters the Vedic OFFICIANT and the Vedic INSTRUCTOR.*

OFFICIANT: (*agitated*) What an awful blow! I had one thing in mind and something completely different has happened. I had in mind that when all the extra-Vedic religions are censured, we'll be able to enjoy the whole country. But what has happened is that the heterodox religions are still just as widespread as they were before. For:

Shaivas, Pashu-patas, Pañcha-rátrikas, Sankhyas, Buddhists, Sky-Clad Jains and the rest: all of them remain as they were. Shame on the graduate's useless learning!

INSTRUCTOR: But, my friend, he is by now the king's man. And the king is supremely devoted to Shiva, so San-kárshana has to be completely focussed on propitiating Him. For:

In a monarch's vicinity, his men always repeat his words, but, eager for their own advantage, they do not distinguish between good or bad, like echoes. 4.5

OFFICIANT: Right you are, my friend. Who would disregard his own interests and impartially focus his attention on Dharma alone? But how should we spend our time? Our profession—officiating at sacrifices, teaching and the like—is concerned exclusively with the Veda.

INSTRUCTOR: My friend, we shall spend the future just as we have spent the past: content merely with something to eat and wear. For:

Adurjana|giro goṣṭhyo, vīta|māna|grahāḥ priyāḥ  
punyair vinā na labhyante, niḥsapatnās ca sampadaḥ.

ṚTVIK: Evam eva. kiṃ kriyate? kiṃ tv idam adhikaṃ me  
karṇa|śalyam.

4.10 UPĀ°: Kim iva?

ṚTVIK: Yad amī Pāñca|rātrikā Bhāgavatā brāhmaṇavad vya-  
vaharanti. brāhmaṇa|samāja|madhyam anupraviśya nir-  
viśaṅkam abhivādaya iti jalpante. viśiṣṭa|svara|varṇ'|ānu-  
pūrvīkatayā Veda|pāṭham anusaranta iva Pāñca|rātra|gra-  
n্থam adhīyate. «brāhmaṇāḥ smaḥ» ity ātmānaṃ vya-  
padiśanti vyapadeśayanti ca. Śaiv'|ādayas tu na cātur-  
varṇya|madhya|patitāḥ śruti|smṛti|vihitam āśramam ava-  
jahataḥ śāsan'|āntara|parigraheṇ' ānyathā vartante. ete  
punar «ā janmana ā santater brāhmaṇā eva vayam» iti  
bruvāṇās tath" āiva cāturāśramyam anukurvant' īti ma-  
had duḥkham.

UPĀ°: Vayasya, kiyad idaṃ duḥkham?

Yājane 'dhyāpane yaune sambandhe 'nyatra vā kva cit  
dūrāt parihṛtā eva śrotriyaiḥ Pāñcarātrikāḥ.

Without merit one cannot find assemblies exempt  
from villains' talk, lovers immune from sulkiness,  
and treasure not claimed by another.

OFFICIANT: Quite right. What to do? But this other thing  
annoys me more.

INSTRUCTOR: What is it?

4.10

OFFICIANT: That these Pañcha-rátrika Bhágavatas should  
adopt brahminical manners. They mix with brahmins  
and have no scruples about using the form of greeting  
that only we may use to our equals. They recite the Pañ-  
cha-ratra scriptures with a special pattern of accented  
syllables, as if they were taking the text of Veda as their  
example.\* “We are brahmins,” they say of themselves,  
and demand that others speak of them in the same way.  
Take the Shaivas and their ilk: they are not part of the sys-  
tem of the four social estates, they reject the life-periods  
determined by the Veda and the Smritis and they set  
themselves apart by adopting a different doctrine.\* But  
these fellows say that “We have been truly brahmins  
ever since our birth, for a long succession of ancestors,”  
and in the same way they imitate the system of the four  
life-periods: this is a great torment.

INSTRUCTOR: How great is this torment, my friend?

In officiating, teaching, matrimonial relations or  
any other context, brahmins learned in the Veda  
give the Pañcha-rátrikas a wide berth.

Brāhmaṇā iti tu vyapadeśas teṣām sva|samaya|saṁvyavahā-  
ra|mātram.

4.15 ṚTVIK: Kim etad alpaṁ duḥkham?

UPĀ°: Kiyad v” âitad? Śruti|Smṛtī adhyetum Mīmāṃsām ca,  
śrautaṁ smārtaṁ ca karm’ ânuṣṭhātum ete kva cid api  
na labhante. brāhmaṇīm ca kām cana śīlāc cyutām upa-  
yacchantāḥ prātilaumy’|ôdantena yojyante. Ved’|âṅgāni  
tu kâni cit kiyad v” âpy adhigacchanto ’pi na kva cin  
niṣidhyanta ity alam udvegena. tad âstām etat. idaṁ tu  
śrutaṁ mayā.

ṚTVIK: Kim iva?

UPĀ°: Adya khalu bhāgavat’|āgama|vicāram eva kartum Śrī|  
saṅkarṣaṇo Vaiṣṇav’|āyatanam Bhāgavata|śata|sahasra|sa-  
mbādham gataḥ. brāhmaṇās ca Brahma|dvīpe vidvām-  
saḥ sahasra|saṅkhyāḥ saṅghaṭitāḥ. tatra mahatyā goṣṭhyā  
bhavitavyam. tad ehi tatr’ âiva gacchāmaḥ.

ṚTVIK: Dṛṣṭaḥ Saṅkarṣaṇa|pratāpaḥ, sa hi sarv’|āgama|prā-  
mānya|vādī. rājñī ca Śrī|Sugandhā|devī teṣv eva sânuukrośā  
śrūyate. rāja|puruṣo ’pi kaś cid anugrāhakaḥ Sātvatānām  
ast’ îti vārttā.

As for the fact that they label themselves “brahmins”: this is merely the usage of their own sect.

OFFICIANT: Is this a small nuisance?

4.15

INSTRUCTOR: Why, how big is it? They will never get to study the Veda, the Smritis, or Mimámsa, or to perform solemn or domestic rituals. And if they marry some brahmin woman who has strayed from the path of decorum, they will gain a reputation for having married “against the grain.”\* No need to get upset that they will not be banned from some places, even if they learn just a few of the Vedic ancillary sciences to some small extent. Let’s drop the subject. But this is what I’ve heard.

OFFICIANT: What is it?

INSTRUCTOR: Today, apparently, the Honorable Sankárshana went to the Váishnavas’ sanctuary, which is crowded with hundreds and thousands of Bhágavatas, precisely to scrutinize their religion. And thousands of brahmin scholars have assembled in Brahma-dvipa.\* There must be a great conference there. So come, that is where we shall go.

OFFICIANT: We’ve seen Sankárshana’s ardor, for he is an advocate of the theory that all religions are authoritative. On the other hand, the queen, Her Majesty Sugándhadevi, is reported to sympathize with these people especially. Rumor has it that there is a royal functionary who also supports the Sátvatas.\*

4.20 UPĀ°: Alam asad|āśaṅkābhiḥ. na yathā|prastutād vyavahārād  
 adhikaṃ tṛṇam api te kubjī|kartum īśate. tad ehi bā-  
 hy'|āgamānāṃ Mīmāṃsaka|sarasvatī|sāgare nimajjatām  
 unmajjatām ca vihvala|vepitam anekavidhaṃ draṣṭuṃ  
 tatr' āiva gacchāvaḥ.

*Iti niṣkrāntau.*

PRELUDE TO ACT FOUR: ORTHODOX IMPOSTURES

INSTRUCTOR: Don't always fear the worst. They couldn't 4.20  
even bend a blade of grass if this was beyond the es-  
tablished customs. So come, let's go there and see the  
manifold, desperate floundering of the heterodox reli-  
gions as they are ducked again and again in the ocean of  
the Mimámsaka's streaming eloquence.

*Exeunt ambo.*





ACT FOUR:  
QUALIFIED TOLERANCE

*Tataḥ praviśati Śrī*/SAṆKARṢAṆO, BAṬUR, *vibhavataś ca pari-vārah.*

SNĀTA°: (*sodvegam*) Baṭo, saṅkaṭe nipatitāḥ smaḥ. yataḥ:

Ye viśva|sthiti|sarga|saṃhṛti|daśā|  
 paryāya|saṃpādana|  
 krīḍ”|āsakta|mater matam bhagavato  
 Nārāyaṇasy’ āśritāḥ,  
 tad|dṛṣṭeḥ katham anyathātvam anayā  
 brūmo vayaṃ jihvayā?  
 śakṣyāmaḥ kṛtināṃ trayī|maya|dhiyām  
 sthātum katham v” āgrataḥ?

4.25 BAṬUḤ: “Ayya, atthi yyeva eḍam. taha vi cirādo pahudi paū-  
 tto jaha|tṭhido saṃvavahāro rakkhīdi. kiṃ ettha ayyo  
 viṣaṃṭhulo? tā saṃpadaṃ pekkhadu Paṃca|rattia|ppa-  
 muha|mahā|paṃḍita|saya|sahassa|saṃbādham imaṃ pa-  
 desaṃ ayyo.”

SNĀTA°: (*parikramy’ āgrato ’valokya savismayam*) Aho mahatī  
 paras|para|spardh”|ānubandha|pratanyamān’|ānalpa|jal-  
 pa|vikalpa|kolāhal’|ākulita|dig|antar” āiśa paṇḍita|pariṣat!  
 asyām hi

Ito vākyeṣv ālo-  
 cita|vividha|tātparya|gataya,  
 ito nām’|ākhyāta|  
 prakṛti|kṛta|yatnāḥ pada|vidah,  
 ito hetu|vyāpti|  
 graha|paṭu|dhiyas tarka|kuśalā,  
 itaś c’ āite vṛddhāḥ  
 Smṛti|Naya|Purāṇ’|ādi|nipuṇāḥ.

*Then enters the Honorable SANKÁRSHANA, the BOY, and as many attendants as can be afforded.*

GRADUATE: Boy, I am in a tight corner, for:

Those who adhere to the teaching of the Blessed Vishnu Naráyana, whose mind is absorbed in the play of accomplishing the revolution of the states of the universe, that is, its continuation, emission and resorption—how shall I say with this tongue of mine that their worldview is false? But, if I don't, how could I stand before the learned whose intellect is completely occupied by the three Vedas?

BOY: Oh dear, you have a dilemma, sir. Nevertheless the 4.25  
customs that were set up long ago continue as they were. Why be uneasy about this matter, sir? So now please take a look at this place thronged with hundreds and thousands of Pañcha-rátrikas and other great scholars.

GRADUATE: (*walks about, looks ahead, amazed*) Good Lord! What a big conference of scholars! It fills the quarters with a great hullabaloo of dispute and disagreement spreading with mutual emulation. For in this assembly:

There are Mimámsakas who have reflected on the ways of the various meanings in sentences; grammarians who have scrutinized the roots of nouns and verbs; logicians whose minds are sharp in ascertaining the concomitance of the logical reason; and over here are the senior masters of the Smritis, Polity, Puránas and the like.

Aho bata Pura|hara|hṛdayasya spr̥haṇīya|guṇ'|ôdadher vibu-  
dha|guṇ'|ākaraṇa|kaṇ'|âlāṅkārasya pūrita|sakala|sādhū|  
jana|manorathasya puṇya|yaśasaḥ Śrī|Yaśo|varma|deva-  
sya Brahma|loka|nirviśeṣam ev' êdaṃ dṛśyate rāṣṭram!  
(*kṣaṇam vicintya svagatam*) iha khalv itar'|êtara|viruddh'|  
âbhidhāyi|bahu|vidha|vibudha|prabandha|sambodhana|  
praśāsanam anurudhyamāne jane katham iva mayā var-  
titavyam?

Pathi Veda|virodha|dāruṇe  
nipuṇen' âpi na śakya|nirṇaye  
kim ahaṃ karavāṇi? hanta! me  
śaraṇam śārṅga|rath'|âṅga|śaṅkha|bhṛt.

4.30 Bhavatu, Bhagavantam eva tāvāt samprati śaraṇam prapa-  
dye. (*prakāśam*) baṭo, pratyāsannam ito Bhagavad|āya-  
tanam. tad atra praviśya Bhagavantam aśeṣa|jana|śara-  
ṇam Raṇa|svāminam praṇipatya tataḥ sabhā|madhyam  
adhyāsiṣye.

BAṬUH: 「Jaṃ āṇavedi,」

*Parikrāmataḥ.*

SNĀTA°: (*praveśam abhinīya bhūmau jānunī nidhāya*)

Namaḥ krama|samākrānta|citra|trailokya|sadmane,  
kukṣi|koṇ'|âika|deś'|âṃśa|līna|viśvāya Viṣṇave.

ACT FOUR: QUALIFIED TOLERANCE

How wonderful! Now the kingdom looks exactly like Brahma's heaven—the kingdom of His Majesty Yasho-varma-deva\* of holy fame, whose heart is with Shiva, Destroyer of the Triple City, an ocean of enviable virtues, who adorns his ear by listening to the valuable advice of the learned, and fulfills the wishes of every virtuous man. (*He muses for a moment, and says aside:*) I wonder how I should behave among these people, for they adhere to the guidance and instructions of diverse, mutually contradictory, scholarly works.

What shall I do on a path that is rough because it opposes the Veda, and on which even an expert could not arrive at a decision? I know! My refuge is Vishnu, the god who holds a bow, a discus and a conch shell.

So be it! First I take refuge at once with the Blessed Lord 4.30 himself. (*aloud*) Boy, the Blessed Lord's temple is close by. I'll enter there, do obeisance to the Blessed Vishnu Rana-svamin, everyone's refuge, and then I shall take my seat in the assembly.

BOY: As you command.

*They walk about.*

GRADUATE: (*mimes entering and kneels down on the ground*)

Homage to Vishnu, who is the abode of the diverse triple world that he spanned with his steps, in the fragment of one part of the corner of whose belly the universe rests absorbed.

4.35 Namaḥ kara|tal'|ālambi|kambu|cakrāya Cakriṇe,  
vyañjate mokṣa|san|mārgaṃ, nirmaḥ|ānanda|dīpine.

Namaḥ parama|nirvāṇa|kāraṇāya Rath'|āṅgine . . .

(*<ākārṇya> saharṣam*) Amunā śaṅkha|dhvani|maṅgalena ta-  
rkayāmi . . .

<MAÑJĪRAH>: . . . mahān eṣa varṇ'|āśrama|virodho vartate.  
tad atra|bhavato brāhmaṇān ānetuṃ Brahma. . . kṣa|ma-  
ntri|pravara|prārthitā Devī prahit" ābhūt. tayā sa āgatya  
kathitaḥ —« <tīrth'|āntarāṇaṃ trayī|vidāṃ c' ātra vivā-  
de stheyatayā sarveṣāṃ sammataḥ pratīta|guṇo mahā|  
naiyāyiko Dhairya|rāśir iti prathit'|āpara|nāmā Bhaṭṭa|  
Sāhaṭas, tam atra vivāda|pada|nirṇetāraṃ kuru> iti tair  
vayam abhyarthitās †tadvatātha† . . . » . . . pagatam. tato  
na bhavān gantum arhati. atr' āiva vivāde sabhā|varti-  
nam anudgrāhayantam atra|bhavantam icchāmo vayam  
iti . . .

SNĀTA°: Sakhe Mañjīra, tad ehi, sah' āiva sabhāṃ praviśā-  
maḥ.

4.40

*Parikrāmanti.*

*Nepathye:*

Vaṃśe kv' āpi  
prakāṣa|mahima<ny>. . .

. . . ko 'pi dhanyaḥ  
yasy' ānyonya|  
pratihata|dṛṣāṃ sarva|sandeha|mokṣāt  
tuly'|ākārā  
bhavati viduṣāṃ dṛṣṭir utkrṣṭatāyām.

Homage to Chakrin,\* in whose palms a conch  
shell and a discus rest, who shows the true path of  
liberation and illuminates spotless beatitude. 4.35

Homage to Ratháingin,\* who is the cause of final  
extinction . . .

(*<He listens> and says joyfully:*) From this auspicious conch  
shell sound I assume . . .

<MAÑJÍRA>: . . . this is a great risk for the social estates and  
life-periods. So the queen, solicited by the chief minister  
Brahma. . . ksha, has been induced to summon these  
respected brahmins. Returning from there she told the  
chief minister that she had been requested: "All accept  
Bhatta Sáhata, the great Naiyáyika, also known by the  
name of Dhairya-rashi, as an umpire in this debate be-  
tween those who are learned in the Three Vedas and  
the preceptors of other religions: please make him the  
arbitrator in the affair of this debate." . . . Therefore,  
sir, please do not leave. I would like Your Honor to be  
present in the assembly of the same debate, without ad-  
ducing your view. . . .

GRADUATE: My friend Mañjíra, come then, we shall enter  
the assembly together.

*They walk about.*

4.40

*From offstage:*

In a distinguished family of well-known dignity  
. . . remarkably fortunate, eliminates every doubt  
in those with opposing views, and thereby scholars  
have a shared vision of what is supreme.

Śrī|Sāhaṭo nāma lalāma|bhūto  
 jāto jagatyāḥ Parameṣṭhi|kalpaḥ,  
 guṇair analpair adhikī|kṛtasya  
 virodhitam yasya gato na lokāḥ.

SNĀTA°: Āgacchato Dhairya|rāśer eṣa stavaḥ. aho Dhairya|  
 rāśi|pakṣa|pātī lokāḥ. na c' āyam asthāne lokasya pakṣa|  
 pātaḥ. īdṛśa ev' āsau. sakhe Mañjīra, bhavad|anugrahān  
 mahataḥ saṅkaṭād uttīrṇā vyaṁ yad evaṁ|vidheṣu kar-  
 mas' ūdāmahe.

4.45 MAÑJĪ°: Ārya, kutas tava yāvaj|jīvaṁ jan'|ānugraha|mahā|vyā-  
 pārya saṅkaṭ'|āvataṛaṇam ajar'|āmāre Param'|ēśvare?

BATUH: 'Ajja idaṁ sabhā|majjhe ayyassa uvavesaṇa|tṭhāṇaṁ  
 ciṭṭhadi. tā pavisadu bhavaṁ.

SNĀTA°: Sakhe Mañjīra, prathamam praviśya devasy' ājñam  
 śrāvaya sadasyān.

MAÑJĪ°: Evaṁ karomi. (*parikramya*) yathā|sannihitā vidvām-  
 saḥ, śrūyatām!

Vaktā tīkṣṇa|matih, satam bahu|mataḥ,  
 vidyā|āpagā|sāgaro,  
 vidvat|saṁsadi paṇḍit'|ōttamatayā  
 prāptaḥ pratītiṁ parām  
 tīrtha|prārthanayā gato 'dya sa nṛp'|ā-  
 deśād iha stheyatām.  
 svasthāḥ santu, samutsṛjantu vimatiṁ,  
 nandantu sarvāḥ prajāḥ!



ACT FOUR: QUALIFIED TOLERANCE

The Honorable Sáhata was born a true ornament of the world, nearly equal to the Highest Lord. No small virtues have elevated him so that no one confronts him.

GRADUATE: The approaching Dhairya-rashi is being praised. Clearly, people are on Dhairya-rashi's side! And their sympathy is appropriate, for he is exactly as they describe him. Mañjira, my friend, thanks to Your Honor's favor I've got out of a bad fix, and can stay away from such matters.

MAÑJIRA: When the ageless and deathless Supreme Lord is there by your side, how could you have any difficulty, sir, in your lifelong mission to help people? 4.45

BOY: There is this seat for you, sir, in the present assembly, so please enter.

GRADUATE: My colleague, Mañjira, please enter first and announce the king's order to the assembly members.

MAÑJIRA: All right. (*He walks about.*) Scholars, now that you are all in your places, may I have your attention!

There is a sharp-witted speaker, highly esteemed by the virtuous, an ocean of the rivers of sciences, who has achieved great reputation in the society of scholars as the greatest pandit. Today, on the king's order and at the request of religious leaders, he is made the arbitrator in this affair. May all the people be at ease, give up their differences and rejoice!

4.50 *Tataḥ praviśati yathā/nirdiṣṭo* DHAIRYA|RĀŚIR *vibhavataś ca vādi/samājah.*

DHAIRYA°: (*saviśmayam*) Aho vidyā|samāgamah! citram! ih' āiva Jambu|dvīpe Bharata|varṣe ca Parameṣṭhi|puraṃ paśyāmah! tathā hi:

Iha vinihitam  
vidyā|sthānaiś catur|daśabhiḥ padaṃ,  
sthitam iha samā-  
cāraiś citrair, ito vividhair vrataih,  
prakṛti|viśadā-  
ny atra svairam tapāṃsi ca śerate,  
nara|patir api  
Brahmā sākṣād dhruvaṃ. kim ataḥ param?

(*agrato 'valokya*) Katham! ih' āiva maha|rṣi|nirviśeṣaḥ Śrī|saṅkarṣaṇaḥ. bhavatv, enam abhivādaye. (*tathā <karoti>.*)

SNĀTA°: (*gāḍham enam pariśvajya*) Ayam aprayāsa|sulabho 'nubhūyate sakala|tīrtha|salil'|ābhiṣekaḥ.

4.55 *Sarva upaviśanti.*

SNĀTA°: Bho iha|bhavantas tīrthikā, nanv idānīm atra|bhavatām chinnāḥ samagrāḥ saṃśaya|granthayaḥ. eṣo hi sākṣād Akṣa|pāda iva ānvīkṣikī|Prajā|patir upasthito nar'|ādhip'|ānurodhena Dhairya|rāśiḥ.

VĀDINAH: Tīrtha|kar'|ānurodhena yathā na tathā rāj'|ānurodhena.

SNĀTA°: (DHAIRYA|RĀŚIM *uddiśya*) Bho naiyāyika|tilakā vīdita|vṛtt'|āntā eva yathā|prastuta|vastuni bhavantaḥ. tad upakramyatām sva|pratibhān'|ānusāreṇa yath'|ōcitam abhidhātum.

*Then enter DHAIRYA-RASHI as described above, and as large a* 4.50  
*gathering of disputants as can be afforded.*

DHAIRYA-RASHI: (*amazed*) What a confluence of sciences!  
Amazing! I see the City of the Supreme Being right here,  
on the continent of Jambu and in Bhárata's country! For:

Here the fourteen branches of knowledge\* stand  
firm; various practices are present; there are man-  
ifold observances here, and naturally pure austeri-  
ties are unhindered and at peace. As for the king, he  
is clearly Brahma in the flesh: what can be better?

(*He looks ahead.*) I see that the Honorable Sankárshana, the  
equal of legendary sages, is present. Very well, let me  
salute him. (<*He does*> so.)

GRADUATE: (*embraces him closely*) Your embrace is a well-  
met ablution in all the holy waters!

*All sit down.*

4.55

GRADUATE: Respectable theologians, all your knotty doubts  
are now as good as cut. For, on the king's order, one we  
may call the living Aksha-pada, the Praja-pati of Philos-  
ophy, is present among us: Dhairya-rashi!

DISPUTANTS: On the religious leaders' request rather than  
at the king's command.

GRADUATE: (*to DHAIRYA-RASHI*) Ornament among logicians,  
you must already be acquainted with the facts of the mat-  
ter presently under discussion. So please pronounce as  
you find proper, according to your inspiration.

DHAIRYA°: Ārya, viditam etāvat: Pañca|rātr'ādy|āgamāḥ pramāṇam apramāṇam v" ēti vādinām iha vipratiprattiḥ. atra|bhavatsu punaḥ sannihiteṣu kīdrśo mādrśām abhidhān'ādhikāro? yadi param bhavad|anujñā|sṛṣṭyā bhavat|prasūtā iva kim api vaktum śakṣyāmaḥ.

4.60 SNĀTA°: Kim evam abhidhīyate? sraṣṭāro 'tra|bhavantaḥ. sarva|vādinām ca tvayy eva viśvasiti hṛdayam. tad abhidhīyatām.

DHAIRYA°: (*pravādakān uddiśya*) Bho bhavantaḥ āryāḥ, pakṣa|dvaye 'pi yuktayo bhavad|uktāḥ śrutā gṛhītās ca nirākāṅkṣā asmābhiḥ. tato 'virata|vacasi mayi n' āntarā kim api vaktum arhanti bhavantaḥ.

VĀDI°: Ārya, yathā bhavān āha. na kim cid aprṣṭāḥ santo 'ntarāle bhavatām vacanam ākṣipyā brūmaḥ.

DHAIRYA°: Tad idānīm avahitaiḥ śrūyatām.

VĀDI°: Avahitāḥ smaḥ.

4.65 DHAIRYA°:

Mīmāṃsakais tāvad avādi: Vedāḥ  
svataḥ pramāṇam kila bodhakatvāt,  
anāditā|darbha|nirasta|kartṛ|  
pram"āpavāda|dvaya|pāṃsu|pātaḥ.

Tathā c' āhuḥ:

ACT FOUR: QUALIFIED TOLERANCE

DHAIRYA-RASHI: Sir, I know this much: the disputants here disagree whether such scriptures as the Pañcha-ratra are valid or not. But when Your Honor is present, what sort of authority do people like me have to speak? Only if you grant us your permission are we allowed to speak, like Your Honor's child, as it were.

GRADUATE: Why do you say so? It is Your Honor who or- 4.60  
dains. And every disputant has placed his confidence in you alone. So please speak.

DHAIRYA-RASHI: (*addressing the disputants*) Respected gentlemen, I have heard and understood the arguments put forth by you concerning both positions, and they are complete. Therefore please do not interject anything while I deliver my speech uninterrupted.

DISPUTANTS: All right, sir. We shall not interject anything to interrupt your speech without being asked.

DHAIRYA-RASHI: Then listen carefully now.

DISPUTANTS: We hang upon your lips.

DHAIRYA-RASHI: 4.65

First of all, the Mimámsakas say that the Veda is a means of valid cognition by itself, since it creates awareness. The *darbha* grass\* of beginninglessness has swept away its author and the dust of both challenges to its validity.\*

Accordingly they say:

Sarve bodhāḥ svato 'mī  
 samucita|viṣay'|āvedakatvāt pramāṇam.  
 n' āiṣāṃ bādh'|ōpapātaḥ  
 karaṇa|kaluṣatā|pratyayo vā yadi syāt.  
 nitye Vede 'pavāda|  
 dvayam anavasaraṃ, bodhakatvaṃ ca siddham.  
 kārye v' ātīndriy'|ārthe  
 na bhavati sutarāṃ bādhakasy' āvakāśaḥ.

Pratyakṣa|gocare hy arthe grahītum śaknuyur narāḥ  
 tathātvam atathātvam ca. teṣāṃ k' ātīndriye gatiḥ?

4.70 Tasmād bodhakatvād apavāda|dvay'|ābhāvāc ca svata eva  
 Vedaḥ pramāṇam.

Atra brūmaḥ:  
 sarala|sugamaḥ satyam eṣo 'sti panthās  
 tat|prāmāṇye,  
 na punar amunā cittam āvarjyate naḥ.  
 śabde 'rthe vā  
 kva khalu racanā dṛśyate 'pauruṣeyī?  
 svādhyāyo 'pi  
 prathama|samaye saṃpravṛttaḥ kutaś cit.

Śruteḥ ko 'sāv ādyaḥ  
 samaya iti cet: kalpaya varam,  
 na hi vyūho nityo  
 'yam avayava|nityasya ghaṭate.  
 dhruvān varṇān kāmāṃ  
 kathaya, racanānāṃ punar idaṃ  
 na rūpaṃ dṛśyaṃ te:  
 nanu jagati tāḥ kartṛ|vaśa|gāḥ.

All cognitions we have are valid by themselves because they give information about their appropriate object. But they are not valid if a contradiction\* occurs, or if we realize that the instrument\* is defective. In the case of the eternal Veda, both challenges are out of place, and the fact that it creates awareness is established. Or, rather, there is even less room for objection if an imperceptible object\* is to be accomplished.

For people can ascertain about an object that is within the scope of sense perception that it is or is not thus.\* What means do they have in the case of an imperceptible object?

Therefore the Veda is a source of valid cognition by itself 4.70 alone because it creates awareness and because neither of the challenges of validity obtain.

To this I say: This path concerning the Veda's validity is indeed straight and easy. Nevertheless it does not win my heart. Where can we see a non-human arrangement in the case of words and their meaning? The recitation of the Veda also started from somewhere on the first occasion.

If you ask when this "first occasion" of the Veda was, it is up to you to imagine it. For this arrangement of the Veda, which is eternal in its components, cannot itself be eternal. You may say that sounds are permanent, yet you cannot observe this nature in the case of structures: surely in our world they depend on a maker.

«Dvaipāyan'|ādi|vad iha smaraṇam na kartur  
ast' îti»: hanta! na bhay'|āvaha eṣo doṣaḥ.  
kartā vilakṣaṇatayā hi na dṛśya eṣa.  
mādrkṣa|dṛṣṭi|viṣaye smṛtayo bhavanti.

Api ca, Hiraṇya|garbham aniṣam kathayanti janā  
janakam udāra|vaidika|vaco|racanāsu ciram.  
«smṛtir iyam artha|vāda|janit" êti» viśeṣa|dhiyām  
na khalu bhavān pramāṇa|kaṇikām api vaktum alam.

4.75 Kim ca:

Yath" Âṣṭak"|ādi|Smṛti|mūla|bhūtā  
nity'ânumeyāḥ Śrutayas tvay" ôktāḥ,  
nity'ânumeyo 'stu tath" âiva Vede  
kartā, viśeṣo yadi v" âbhidheyāḥ.

«Nanu ten' ânumeyena vinā kim avasīdati?»  
Śruti|vāky'|ânumānena vinā kim avasīdati?

Smṛtiś cen n' ôpapadyeta, racanā n' ôpapatsyate.  
smṛtiḥ kārya|svabhāvā ced, racan" âpi tathā|vidhā.



You may object: “We do not remember an author of the Veda, in the way that we remember Vyasa and others.”\* Come now! This charge is not a dangerous one. For his extraordinary nature makes this maker imperceptible. We can have memories only about something or somebody perceptible to ordinary people like me.

Furthermore, since ancient times people have always said that Hiránya-garbha was the author of the rich Vedic verbal compositions. If you say, “This tradition is the product of explanatory exegesis,” you cannot adduce even a morsel of proof to ascertain this distinction.\*

Furthermore:

4-75

Just as you say that Vedic texts are always to be inferred as the bases of such Smritis as the one dealing with the *Aṣṭakā* ritual,\* in the same way one must always infer an author for the Veda, or else the difference\* must be stated.

You may well ask in that case: “What fails without that\* which is to be inferred?” What fails without the inference of Vedic sentences?\*

If you say that the memory of the prescribed ritual\* would be impossible, my answer is that a composition will be an impossibility.\* If you say that memory\* has the nature of an effect, then a composition is also of that kind.

«Mithyā nanu Manor vākyaṃ  
bhaven mūla|śrutiṃ vinā.»  
prayojan’|ānurodhena  
kiṃ pramāṇa|vyavasthitiḥ?

4.80 Athavā:

Mithyā santu Manor vacāṃsi, na punaḥ  
śākhā|śat’|ādhyāyinām  
ekasy’ āpi mukhe kva v” āpy apatitā  
śaky” ānumātuṃ śrutiḥ.  
kalpyā Veda|vidām ath’ ādara|vaśāt  
tan|mūla|bhūtā Śrutiḥ,  
kartā Veda|<pada|>kram’|ādi|racanā|  
yogāt tathā kalpyatām.

«Vedasy’ ādhyayanaṃ sarvaṃ  
gurv|adhyayana|pūrvakam,  
Ved’|ādhyayana|vācya tvād»  
iti hetur asādhakaḥ.

Aprayojakatā c’ āivaṃ|prāyāṇām ucyate svayam,  
svayaṃ c’ āite prayujyanta iti k” ēyaṃ viḍambanā?

Kva cana cirantana|racane  
’bhrama|janita|paramparā|prathite  
asmaryamāṇa|kartriṇi  
mūle kartā bhavaty eva.

You may object: “Surely Manu’s sentences would be false without a Vedic text as their basis.” Why are you positing a source of valid knowledge according to your purpose?

Or, rather:

4.80

Let Manu’s propositions be false, but we cannot infer a Vedic text that is nowhere, not in the mouth of even one of those who have studied hundreds of Vedic recensions. If you say that out of respect for those who are learned in the Veda\* a Vedic text should be postulated as its basis, likewise we should postulate an author as a consequence of such structures as the sequence of Vedic <words>.

“The regular study of the Veda presupposes its regular study from one’s teacher, since that is referred to by the expression ‘the study of the Veda:’”<sup>\*</sup> this logical reason is indecisive.

You yourself say that such logical reasons are not effective, and yet at the same time you yourself use them—this is ridiculous.

In the case of an ancient composition that has become well known through a transmission whose source is not error, even though the memory of its author has not been retained, there is obviously an author at its origin.

4.85 Vede hi pauraṣeye  
 tat|karmasu vitata|vitta|sādhyeṣu  
 puruṣam ananusmarantaḥ  
 katham iva santaḥ pravartante?

Anumānen' āpi mite  
 kartari viduṣāṃ pravṛttir ucit" āiva,  
 smārte 'ṣṭak" |ādi|kārye  
 śruty|anumānād yathā bhavatām.

Ataś ca nity'|ānumeyo Vede 'sti kartā:

Viśva|jity ucitam aśrutam phalaṃ  
 kalpyate kim api vidhy|apekṣayā.  
 tatra kasya tad|apekṣitā bhavet?  
 cetanau na khalu vācya|vācakaḥ.

Avagati|dharmo 'yaṃ ced,  
 avagatir api kasya? na svatantr" āsau.  
 asmākaṃ cet, puruṣa|  
 prabhavaḥ prāpnoti Ved'|ārthaḥ.

4.90 Avagantāro hi vyaṃ  
 boddhṛtayā kartur āśayaṃ vidmaḥ.  
 iha kasy' ābhiprāyaḥ?  
 śabdasy' ārthasya vā n' āsau.

For, given that the Veda is authored, how is it indeed that virtuous people who have no recollection of that person perform its rituals, which can only be accomplished with a lot of money? 4.85

The effort of the wise\* is very much appropriate in that case, too, if the author is inferred, just as your effort to perform such rituals as the *áshtaka* ceremony enjoined in the Smritis is suitable on the basis of inferring a Vedic text.\*

And for the following reasons, too, the Veda does have an author, who is always to be inferred:

In the case of the All-conquering sacrifice,\* a particular fruit\* is rightly postulated, even though it is not mentioned explicitly in the Veda, because of the expectation generated by the ritual injunction. In that case who could be the one who expects that fruit? The signified sense and the signifying word are surely not conscious.

If you claim that this is characteristic of comprehension,\* then whose comprehension are you talking about? For it is not autonomous. If you say that it is ours, then it will follow that the Veda's authors are human beings.

Since whenever we understand,\* we become aware of the intention of the author,\* inasmuch as he is the one who knows.\* Whose is the intention here? Not the word's or the meaning's. 4.90

Yad|ākāṅkṣā|balād aṅgaṃ phalaṃ vā kalpyate kva cit,  
so 'sya kart" āsti puruṣaḥ. kasy' ākāṅkṣ" ānyathā bhavet?

Ato nity'|ānumeyo 'pi kartā Vedasya vidyate,  
na hi tena vinā ko 'pi vyavahāro 'vakalpate.

Yac ca kartā na smaryata iti bhāṇyate, tatr' āyaṃ vivekaḥ:

Kartāro ye hi yānti  
smaraṇa|patham iha Vyāsa|Vālmīki|mukhyāḥ,  
sarve mādr̥g|dr̥śaṃ te  
viniyata|tanavo gocare saṃcaranti.  
kāmaṃ vyom'|āika|kāyaḥ  
śrīta|vividha|tanur niḥśarīro 'thav" āsau  
devo Vedasya kartā  
katham iva viṣayatvaṃ prayāti smr̥tīnām?

4.95 Ata eva ca tatra kartari  
pratibh" āneka|vidhā vipaścitām.  
param'|ārthata eka eva sa  
tri|jagat|kṣema|niyojana|kṣamaḥ.

Samāna|saṅkalpatay" ēśvarāṇām  
anekatā kalpayitum na śakyā.  
viruddha|saṅkalpita|siddhy|abhāvān  
nūnaṃ tataḥ ke cid anīśvarāḥ syuḥ.

Tasmāt sarva|vid eka eva. jagato  
'dhiṣṭhātr̥|bhede punar  
niṣpadyeta na tat, kṛtaṃ na ca ciraṃ  
tiṣṭhet ku|rāṣṭram yathā.

He whose expectation is postulated as the reason for an ancillary of or a result of a given ritual is the author of that ritual. Whose expectation other than his could it be?

Therefore the Veda does have an author, even if he must always be inferred, for without him no Vedic activity would be possible.

As for the statement that no author is remembered, we analyze the problem as follows:

Those authors who reach the path of recollection in this world, such as Vyasa and Valmíki, all have a limited body and so walk about in the range of sight of people like me. Maybe space alone is his body, or he might occupy various forms, or he may have no body at all: in any case, how on earth could God, the author of the Veda, become an object of memories?

That is exactly why the wise have various fanciful ideas about this author. In reality He is only one, able of securing the welfare of the three worlds.

4.95

One cannot postulate a plurality of gods, all with the same intention. On the other hand, since opposed intentions cannot be simultaneously accomplished, some of them would clearly be non-gods.

Therefore there is only one omniscient person. But if there were many managers of the world, either it could not be created at all or, if somehow produced, it would not last long, like a misgoverned

ekasya sthapater mat'ânusaraṇāt  
 prāsāda|sampādanaṃ  
 bhūyobhiḥ kriyate narair iti bhaved  
 eka|praṇītaṃ jagat.

Vyāpāribhiś ca bahubhiḥ puruṣair idaṃ hi  
 śakyam jagad yuga|śatair api na praṇetum,  
 ekas tu nirmala|matiḥ sahas" āiva satya|  
 saṅkalpa evam upapādayat' īti yuktam.

Uktaṃ ca:

4.100 «Ekasya kasya cid aśeṣa|jagat|prasūti|  
 hetor anādi|puruṣasya mahā|vibhūteḥ  
 sarga|sthiti|pralaya|kārya|vibhāga|yogād  
 Brahm" ēti Viṣṇur iti Rudra iti prasiddhiḥ.»

Vidhātā viśv'ātmā  
 sakala|jagatām eṣa ca yathā,  
 praṇetā Vedānām  
 api sa hi tath" āiv' āmala|matiḥ.  
 yath" ānyony'ādhīna|  
 sthitaya iha lokās traya ime,  
 tath" ānyony'āpekṣān  
 abhidadhati Vedā api vidhīn.

Sanniveśo hi yo 'nyonya|vyatiṣakte 'vadhāryate  
 arthe vā vāci vā n' āsau saṃbhaved iti kalpyate:



kingdom. The construction of a building is accomplished by many only because they follow the instructions of one architect: thus the world must have been created by a single agent.

For many people bustling about could not create this world even in hundreds of aeons. But one pure-minded person whose intentions are always realized brings it about in no time: this is the right view.

And it is taught:

“Because of his association with the elements of his task, namely creation, maintenance and dissolution, the unique, wonderful, unborn, supremely powerful Person, who is the cause of the emission of the whole world, is known as Brahma, Vishnu, and Rudra.”\*

4.100

And just as this Self of the universe is the creator of all worlds, in the same way He, the pure-minded one, is indeed the author of the Vedas, too. Just as the condition of these three worlds is interdependent, in the same way the Vedas also proclaim interrelated injunctions.

Since the arrangement that is perceived in interconnected topics or words would not be possible otherwise, thus we postulate the following:

Vedānām eka ev' â-  
 tula|kuśala|path'|ādeśak'|āneka|śākhā|  
 vikṣiptānām vidhātā  
 kavir amalamatih ko 'pi devaḥ purāṇaḥ.  
 tad|vat sarv'|āgamānām  
 bhavatu sa bhagavān eka eva praṇetā,  
 nānātvam kartur itthaṁ  
 na suvacam iti hi prāg upanyastam etat.

«Aho!

4.105 Paraspara|virodhino nanu ca sarva eva āgamāḥ,  
 samānam abhidheyam eṣu na hi kiṁ cid īkṣāmahe.  
 ta eka|nara|nirmītā iti katham nu manyāmahe?  
 pramāṇam itar'|ētara|pratihatās ca te vā katham?»

Yat tāvad bravīṣi «paraspara|virodhe katham prāmāṇyam?»  
 iti tatr' ānuyujyase:

Paraspara|viroddhitām pratikaroṣi Vede katham?  
 sa nitya iti ced, aho gr̥ha|kathāsu sakto bhavān!  
 vibhāgam avalambya kaṁ cana virodhit' āpāsyate  
 yadi Śrutiṣu, s" āgam'|āntara|vacaḥsu tulyā gatiḥ.

Śrutāv āyus|kāmaṁ  
 prati hi vihitāḥ kṛṣṇala|carus,  
 tathā sarva|svāraḥ  
 kila maraṇa|kāmasya paṭhitaḥ.  
 virodhaś c' āitasyām  
 yadi viṣaya|bhedāt parihṛto  
 bhavadbhiḥ, s" āiva syāt  
 saraṇir iha tīrth'|āntara|girām.

The only creator of the Vedas, which show us the path to unequalled happiness and which are scattered in several recensions, is a pure-minded sage, a wonderful, ancient god. Likewise let the Blessed Lord be the one and only author of all scriptures, for, as it has already been stated, a plurality of authors is not easy to account for.

“Oho!” you may exclaim,

“Surely all scriptures without exception are mutually contradictory, for we do not see any common subject matter therein. How could we accept that they were created by one man? Or how could they be authoritative when they annul each other?”

4.105

First, your assertion will be examined, namely: “How can there be validity if there is mutual contradiction?”

How do you prevent mutual contradiction in the case of the Veda? If you say that it is eternal: aha! You are caught fast in your family tales. If the contradiction is averted by somehow differentiating Vedic texts, the procedure is the same with regard to the texts of other scriptures.

In the Veda, blackberry-oblation is prescribed for a man who wishes for a long life,\* and, as we learn, the *Sarvasvāra* ritual is recited for someone who wants to die.\* If you obviate the contradiction in these Vedic passages through differentiating the object of injunction, the course of action must be the same here, regarding the propositions of other religions.

Evam̐ tāvad itar' |ê tara| virodhinīṣv api Veda| codanāsv iva na  
tīrth' |ântara| deśanāsu doṣaḥ. athavā:

4.110 Paramaṃ puruṣ' |ârthaṃ prati  
na c' āgamānāṃ virodhitā kā cit,  
ādiśyate hi sarvaiḥ  
kaivalyaṃ tulyam eva phalam.

Mārga| bhedaś tv anugrāhya| sattva| buddhy| anusāriṇaḥ  
tatra tatr' ôpadiśyante vicitrās trāṇa| kārīṇaḥ.

«Amī hi c' ânena pathā yatheṣṭaṃ  
śakyāḥ śubhaṃ prāpayituṃ manuṣyāḥ.»  
it' Īśvaraḥ sarva| vid eṣa paśyan  
nānā| vidhān ādiśati sma mārgān.

Praveṣṭu| kāmā bahavaḥ pumāṃsaḥ  
pure yath" âikatra mahā| gr̥he vā  
dvār' |ântareṇ' âpi viśanti ke cit,  
tath" ôttame dhāmni mumukṣavo 'pi.

Ata eva hi bāla| kaver  
avalokita| sakala| śāstra| sārasya  
sūktam idaṃ tattva| vido  
bhraṣṭa| bhrānter Jayantasya:

4.115 «Nānā| vidhair āgama| mārga| bhedaḥ  
ādiśyamānā bahavo 'bhyupāyāḥ  
ekatra te śreyasi saṃpatanti  
sindhau pravāhā iva jāhnavīyāḥ.»

Iti. yat punar abhidhīyate, «virodhinām āgamānāṃ katham  
eka| kartṛkatvam» iti, tatr' âpy uktam eva:

Thus, first, there is no more fault in the instructions of other sacred texts than in Vedic injunctions, even if they are mutually contradictory. Or, rather:

With regard to the highest human goal, there is  
no contradiction among scriptures, since all teach  
the very same reward: deliverance. 4.110

Nevertheless, differing salvific paths are taught, according to the intellect of the beings to be favored.

This omniscient Lord taught various kinds of approaches when he saw that “these people can be helped to reach beatitude in the way they prefer on this path.”

Just as people from a crowd that wants to enter a single fort or a big house also enter through different doors, liberation-seekers too enter the highest abode in the same way.

The following wise saying of Jayānta, the prodigy, who has mastered the essence of all sciences, who knows reality, and who has shaken off error, refers to the same thing:

“The many means taught by various scriptural approaches converge in the single *summum bonum*, as the currents of the Ganges meet in the ocean.”\* 4.115

As for the objection “How can contradictory scriptures have one and the same author,” this has also been dealt with:

Vedānām Īśvar'ōktatvāt prāmāṇyaṃ, na punaḥ svataḥ.  
na c' ēśvara|bahutve 'pi yuktiḥ kā cana vidyate.

Kartṛ|bheda|vyapadeśaḥ punar anyathā|siddhaḥ.

Eko 'py asau sakala|sattva|hitāya kāyam  
icchā|vinirmitam anekam upādadhānaḥ  
nān"āgamān upadiśan vividhā bibharti  
tās tāḥ samasta|bhuvana|prathitāḥ samākhyāḥ.

4.120

Ekaḥ Śivaḥ Paśu|patiḥ Kapilo 'tha Viṣṇuḥ  
Saṃkarṣaṇo Jina|muniḥ Sulgato Manur vā,  
saṃjñāḥ paraṃ prthag imās tanavo 'pi kāmam,  
avyākṛte tu Param'ātmani n' āsti bhedaḥ.

Anyatve 'pi naro yaḥ  
s'ātīśayo bhavati ko 'pi, nūnam asau  
tejo bibharti Bhagavata.  
iti hi Dvaipāyanaḥ prāha:

«Yad yad vibhūtimat sattvaṃ śrīmad ūrjitam eva vā,  
tat tad ev' āvagacches tvaṃ mama tejoṃśa|saṃbhavam.»  
iti.

Yad vā Jina|prabhṛtayo bahavo bhavantu  
bhinn'āgama|praṇayana|pravaṇā mun'īndrāḥ,  
paśyantu te 'pi Bhagavat|praṇidhāna|labdha|  
śuddh'āvinaśvara|dṛśaḥ kuśal'ābhyupāyān.

The Vedas are authoritative not by themselves, but because they were pronounced by God. And, on the other hand, there is no argument for the plurality of gods.

As for the reference to different authors, it is established in another way.

Though He is one, inasmuch as he assumes various bodies fashioned by His will and teaches all kinds of scriptures for the benefit of all beings, he bears all those diverse names which are celebrated in all the worlds.

Shiva, Pashu-pati, Kapila and Vishnu, the divine Sankārshana, the Sage Jina, the Buddha and Manu are one, only these designations differ, and maybe their bodies as well, but there is no plurality in the undifferentiated Supreme Self.

4.120

Even if he is different from God, an extraordinary, eminent man clearly bears the Lord's luster. For thus taught Krishna:

"Whenever a being is powerful, thriving or mighty, know that he has arisen from a particle of my luster."\*

Or let there be many illustrious sages, like Jina, who are devoted to propagating different religions: they, too, will recognize the means leading to beatitude inasmuch as they have a pure, imperishable vision acquired through devoted meditation on the All-holy.\*

Eṣa eva viśeṣo hi yoginām Param'jēśvarāt:  
tasya naisargikaṃ jñānaṃ, dhyāna|yogena yoginām.

4.125 Evaṃ tāvad Vedam āpta|praṇītaṃ  
ye manvānās tat|pramāṇatvam āhuḥ.  
sa pratyekaṃ Pañca|rātr'|ādi|śāstra|  
prāmāṇye 'pi nyāya|mārgaḥ samānaḥ.

Ekas teṣām Īśvaro vā praṇetā,  
bhinnā v" āptāḥ santu mārg'|āntara|jñāḥ,  
na prāmāṇyāt sarvathā tat|praṇītā  
granthā ete Vedavat pratyavetāḥ.

Yadi v" ānādayo Vedāḥ svata eva pramāṇatām  
yāntu kāmam, tath" āiv' āitāḥ Pañca|rātr'|ādi|codanāḥ.

Karṭṛ|smaraṇam atr' āpi na spaṣṭam upalabhyate,  
Saṃkarṣaṇ'|ādayas tv āsām pravaktāraḥ Kaṭh'|ādivat.

«Nanu catvāra ev' āite Vedāḥ su|prathitā jane.  
Itihāsa|Purāṇe 'pi tad|uktir upacārataḥ.



For only this much differentiates a yogin from the Supreme Lord: His knowledge is inherent, while the yogin's is acquired through the practice of meditation.

At all events, those who believe that the Veda was composed by a trustworthy person assert its authority in this way. The course of reasoning is the same with regard to the validity of every single scripture, such as the Pañcha-ratra.

4.125

Their author may either be one, namely the Lord, or various trustworthy persons who know different approaches. In either case, these texts composed by Him or them do not lose their validity, any more than the Veda does.\*

Or let us suppose instead that the Vedas are beginningless and that they become authoritative by themselves alone: very well, these injunctions of the Pañcha-ratra and the like may become valid in the same way.

We have no clear memory of an author in this case either. As for the divine Sankārshana and others, they are the propagators of these propositions, just like Katha and others.\*

“But surely,” one might object, “people know well that these Vedas are only four. As for the Narratives of the Way Things Were and the Ancient Lore, in their case the name ‘Veda’ is used in a figurative sense.

4.130    «Vedo 'yaṃ brāhmaṇo 'yaṃ  
             śalilam idam ayaṃ vahnir eṣā mah" īti»  
             spaṣṭe śabd'|ārtha|bodhe  
             praṇihita|matayo hanta vṛddhāḥ pramāṇam.  
 tat ko 'smin Pañca|rātre  
             śísur api sahasā Veda|śabdaṃ prayuñkte?  
 ke vā taç|chāsana|sthaṃ  
             muni|sadṛśam api brāhmaṇaṃ vyāharanti?»

Vayam api na vadāmaḥ pañca ṣaḍ v" ātra Vedān,  
             vidita|niyata|saṃkhyās te hi catvāra eva.  
 bhavati tu bahu|śākhā|vistaras tatra citras,  
             tad ayam api hi teṣāṃ astu śākhā|viśeṣaḥ.

Āha:

«Nanu ca sakala|śākhā|pratyayaṃ kāryam ekam  
             abhidadhāti vidhi|jñāḥ Soma|paśv|ādi|yāgam.  
 vadata yadi kadā cit Pañca|rātr'|ānuṣaktaṃ  
             kva cid api paridṛṣṭaṃ vaidikaṃ karma kiṃ cit?»

Ucyate:

4.135    Aneka|guṇa|yuktaṃ ekam upadiśyate karma yair,  
             bahūny api vacāṃsi tāni dadhate samāveśitām.  
 tatasya kila karmaṇaḥ kim api coditaṃ śākhayā  
             kayā cid abhidhīyate, bhavatu s" āiva saṃsargitā.

‘This is the Veda, this is a brahmin, this is water, this is fire, this is earth’: in this clear understanding of a word’s meaning, the elders, their minds well focussed, are the source of authoritative knowledge. So what child even would recklessly apply the word ‘Veda’ to this Pañcha·ratra? Or who would call the follower of that doctrine a brahmin, even if he resembled a sage?” 4.130

Nor do I say that there are five or six Vedas here, for their number is well known to be limited: they are only four. But they diversely branch into many recensions, so let this Pañcha·ratra be one of their particular recensions.

Someone may object:

“But surely those who know the Vedic ordinances speak about a single duty that is learned from all recensions, namely sacrifice, such as the Soma-offering or the immolation of animals. Tell me, have you ever seen anywhere any Vedic ritual that was connected with the Pañcha·ratra?”

We reply:

Those sentences which teach a single ritual action furnished with several components, though many, have a common applicability. Certain rules of this extended ritual action are, as we learn, prescribed in certain recensions: let precisely this be their connected nature. 4.135

Niyata|viṣayaṃ śāstraṃ śāstr'āntareṇa na pr̥cchyate.  
 visadr̥ṣa|vidhau Vede 'py eṣā sthitir na na dṛśyate.  
 iha hi niyatā Sautrāmaṇyāṃ surā|graha|codanā  
 kratubhir itaraiḥ saṃsargaṃ sā na hi pratipadyate.

Śruti|Smṛty|uditā dharmāḥ pṛthag|āśrama|gocarāḥ  
 anye 'pi pratipadyante kiṃ paraspara|saṃkaram?

Sādhāraṇaṃ punar ahiṃsana|satyavāda|  
 santoṣa|śauca|dama|dāna|day"ādi|dharmam  
 tīrtheṣu nityam akhileṣv api varṇayanti.  
 s"ēyam Śruti|Smṛti|samanvayat" āpi teṣāṃ.

Yas tu Veda iti ca vyapadeśaḥ  
 Pañca|rātra|vacaneṣu janānām,  
 so 'nya|gocaratayā. na ca śakyaṃ  
 vastu loka|vacanena niyantum.

4.140

Kim vā sat" āsatā v" āpi vyapadeśena? nanv asau  
 Āyur|veda|Dhanur|veda|prabhṛtiṣv api dṛśyate?

Tac|chāsana|sthe Bhagavat|pradhāna|  
 karm'|āntar'|āvāpta|viśeṣa|saṃjñe  
 sāmānyato brāhmaṇa|śabda|mātraṃ  
 brūte parivrājakavac ca lokāḥ.

A doctrinal work with a determined object cannot be interrogated by another doctrinal work.\* This state of affairs obtains within the Veda, too, with its diverging ordinances. For here the prescription of using beer cups is specified to the *Sautrāmaṇī* sacrifice;\* it is certainly not connected with other rites.

As for other pious acts taught in the Vedas and the Smritis which pertain to separate life-periods: do they confound one another?

At the same time, people have always praised piety common to all sacred traditions, which consists of nonviolence, sincerity, contentment, purity, self-control, munificence, compassion and the like. This is also the point where these traditions are concordant with the Vedas and the Smritis.

As for the designation “Veda” that people apply to the texts of the Pañcha-ratra, it refers to something else. And in any case the matter cannot be settled on the basis of common usage.

Or, rather, why bother whether the designation is true or false? Do we not find it in such names as Ayur-veda or Dhanur-veda, too?

4.140

People refer to the follower of this teaching\* in general terms as a brahmin, even though he has a more specific designation\* derived from a different\* ritual devoted to Bhágavat, the Blessed Lord Vishnu, just as people refer to wandering mendicants in general terms as brahmins.

Na ca jagati na prasiddhā  
 brāhmaṇa|śabd'|ābhidheyatā teṣām.  
 vyavaharati janaḥ kāmam  
 sāmānya|viśeṣa|saṃjñābhiḥ.

Brāhmaṇatv'|ādi|jātau ca vivadante vipaścitaḥ  
 vadantaḥ śabda|mātreṇa cāturvarṇya|vyavasthitim.

«Gotv'|ādi|jāti|vad iyaṃ prakṛt'» ānyathā vā  
 vipr'|ādi|jātir?» iti tattva|vicāraṇ'» āiṣā  
 aprastutā. kim anay'» ākhila|śāstra|loka|  
 siddhā sthitis tu na katham cana tarkaṇīyā.

4.145 Tad āstām iyaṃ jāti|sad|asad|bhāva|cintā. prakṛtam anusa-  
 rāmaḥ.

Ten' ānādaya eva Vedavad ime  
 sarve bhavantv āgamāḥ,  
 kāryā eva hi vā, na teṣu kaluṣam  
 vācyam vaco dhārmikaiḥ.  
 yac c' āiṣām apabhāṣaṇam kṛṣam api  
 syād, Veda|nind'»|āiva sā.  
 prāyaścittina eva te hata|dhiyo  
 ye teṣv asūyā|parāḥ.

Atha vā Pañca|rātr'|ādi|vākyānām Veda|mūlatā  
 prāmāṇya|hetur Manv|ādi|vacasām iva varṇyatām.

Everyone knows that they are designated by the word “brahmin.” People use general and specific names as they please.

The learned disagree about such caste universals as “brahminness.” Some say that the system of the four estates is arranged on the basis of mere words.

“Are such caste universals as ‘brahminhood’ perceptible in the same way as the genus universal ‘cowness,’ or differently?”: such deliberation about the true state of affairs is beside the point, it makes no difference. The status quo, established in all doctrines and for everyone, should not be speculated about in any way.

So let us not worry about the existence or nonexistence of 4.145  
castes. I shall continue with the present subject.

Thus, whether all these sacred scriptures are beginningless, like the Veda, or are after all just products, the pious should not bad-mouth them. If they were reviled, however slightly, it would be the same as abusing the Veda. Those fools who are given to finding fault with them are guilty of a sin.

Or, rather, one should say that the sentences of such sacred texts as the Pañcha·ratra are valid because they are based on the Veda just like the words of Manu and other Smritis.\*

Kāryeṇa pratiniyataḥ sva|siddhi|hetur  
 dhūmena jvalana iva prakalpanīyaḥ,  
 na hy artha|grahaṇam idaṃ vinā smṛtīnām  
 utpādaḥ kva cid avalokitaḥ śruto vā.

Na lobha|mohau, na jana|pratāraṇā,  
 na bīja|śūnyā nṛ|vacaḥ|paramparā  
 abādhite vastuni yāti mūlatām.  
 na c' ēha bādhā, kṛtibhiḥ parigrahāt.

4.150 Anādi|Veda|vādibhir na yogi|bodha|mūlatā  
 viṣahyate sma. tad|girām ath' āvaśiṣyate Śrutiḥ.

«Nanv atra karṭṛ|sāmānyam na kiṃ cid upalabhyate,  
 na ca tena vinā yuktam anumānam iha Śruteḥ.»

Ucyate:

Pravibhakta|karṭṛkatayā  
 kāmam tulya|prayogatā mā bhūt,  
 kāryam tv anuḡaṇa|kāraṇa|  
 kalpana|yogyam bhavaty eva.

Āha:

4.155 «Traivarṇikānām upapadyamāno  
 Ved'ānvayaḥ kalpayitum hi śakyaḥ.  
 kāryam punaḥ kāraṇa|mātra|mūlam,  
 taj jāyatām atra yataḥ kutaś cit.»



An effect determines in each case the cause of its accomplishment, as smoke determines fire: one has to postulate this cause, for without the perception of an object no memory\* could ever be seen or heard of about anything.

Neither greed nor delusion, nor deceiving people, nor a series of human utterances lacking any substance become the basis of an incontrovertible fact. And in this case there is no controverting factor, since competent people accept it.\*

Those who profess that the Veda has no beginning cannot accept that the validity of scripture is based on yogic perception. In which case the Veda is left as the basis for the Pañcha-ratra's words.

4.150

"But surely," one might object, "we do not perceive here any identity among the performers,\* and without that the inference of a Vedic text\* is in this case not correct."

We reply:

Fine, their practice\* may not be similar, inasmuch as they\* have different performers, but an effect is undoubtedly fit for assuming an adequate cause.

One could object:

"Association\* with the Veda can be assumed inasmuch as it is theoretically possible for the members of the first three social estates. On the other hand, the source of an effect is only its cause, and

4.155

Ucyate:

Dharme pramāṇam Śrutir eva n' ānyad  
 ity evam atra Śruti|mūlat" ōktā,  
 na karṭṛ|sāmānya|balena, yogi|  
 pratyakṣa|vādo 'py ata eva neṣṭaḥ.

Tad idaṃ karṭṛ|sāmānyam astu mā v" ātra, sarvathā  
 kārye 'sti dharma|rūpe 'smiñ Chruter eva hi mūlatā.

Ih' āiṣāṃ sarveṣāṃ Jina|Kapila|Buddh'|ādi|vacasāṃ  
 na yogi|pratyakṣam Śrutir api na mūlaṃ yadi bhavet,  
 kathaṃ syād vyāmohād anavadhīr anek'|ārya|viditaḥ  
 praroḥo? nanv eṣāṃ kva cid api ca saṃvāda|bahulaḥ.

4.160 Vyāmohāc ca hi vartante kāmāṃ katipayair dinaiḥ,  
 so 'yaṃ yuga|pada|sthāyī vyāmoha iti vismayāḥ.

«Pur" āpi Saugatā āsann iti ken' āvagamyate?»  
 pur" āpi śrotriya āsann iti ken' āvagamyate?

Lobh'|ādi dṛśyamānaṃ vā yadi mūlam ih' ōcyate,  
 Vedo 'pi jīvik"|ōpāya iti jalpanti nāstikāḥ.

in this case\* it could have arisen for any reason whatsoever.”\*

To which we would reply:

With respect to piety, the Veda alone is the means of valid knowledge, nothing else: that’s why it has been said that the Veda is the source in this case, not on the strength of the identity of the performers. Nor is the theory of yogic perception needed, for the same reason.

So the performers may or may not be identical in this case. At any rate, it is the Veda alone that is the source of this duty, namely, piety.

Here,\* if neither yogic perception nor even the Veda were the basis of all these teachings, such as that of the Jina, Kápila or the Buddha, how could delusion be the cause of their unlimited reproduction, acknowledged by many Aryas? What’s more, at some places it even meets their full accord.

For delusion might make them last for a few days, but it would be fantastic to say that such delusion persists for aeons.

4.160

You might ask: “Who knows if there were Buddhists in former times, too?” Who knows if there were brahmins learned in the Veda in former times, too?

Or, if you say that greed and the like are the visible source in this case, the heterodox will retort that the Veda is also a means of livelihood.

Mahā|jana|parigrahād yadi punaḥ śrutau vāryate  
Bṛhas|pati|mat'|āśrita|pralapito 'pavāda|kramaḥ,  
sa vārayitum āgam'|āntara|vacaḥsu śakyas tathā.  
kṛtaḥ kila parigrahaḥ kuśala|dhībhir eṣām api.

Yāvāñ ca kaś cana nyāyo Veda|prāmāṇya|siddhaye  
bhavadbhir varṇyate, so 'yaṃ tulyas tīrth'|āntareṣv api.

4.165 Na kadā cid anīdṛśaṃ jagat  
kathitaṃ tatra|bhavadbhir eva yad,  
itarair api tat tath" ōcyate.  
satataṃ te 'pi babhūvuḥ āgamāḥ.

Kṛtam ativācālatayā.  
dveṣyā bahu|bhāṣiṇo bhavanti janāḥ.  
tad idam upasaṃharāmo  
rasanāyās cāpalaṃ vipulam.

Satyaṃ|vad'|āpta|puruṣ'|ōktatayā pramāṇaṃ  
tīrthāni, Vedavad anāditayā svato vā,  
āmnāya|saṃmitatayā Manu|vākyavad vā.  
sarvaṃ pramāṇaṃ iti nīti|vido vadanti.

On the other hand, if the series of abuses jabbered by a follower of the teaching of Brihas·pati\* is averted in the case of the Veda because it is accepted by exemplary persons, it can be beaten off with regard to the teachings of other scriptures in the same way: we are told that these, too, are accepted by intelligent people.\*

However many arguments of whatever kind you put forth in order to establish the authority of the Veda, they are equal in value with respect to other religious doctrines as well.

Your contention, namely, that the world has always been as it is now, is also said by others in the same way. Those religions, too, have always existed. 4.165

But let's cut the discussion short. People who talk too much incur odium, so now I curb the excessive jabbering of my tongue.

Religious scriptures are authoritative because they have been enunciated by a truthful, trustworthy person, or by themselves, like the Veda, inasmuch as they have no beginning, or because they are in harmony with Vedic tradition, like Manu's teachings. All scriptures are authoritative: thus say the political scientists.

Āha:

«Nanu c' âivam atiprasaṅga|doṣād  
ati|mātraṃ bhuvi viplaveta dharmah.  
kva nu nāma na śakyam etad itthaṃ  
gadituṃ yādrśa|tādrśe 'pi vākye?»

4.170 Uktam atra,

Avicchinnā yeṣāṃ  
vahati saraṇiḥ sarva|viditā,  
na yatr' āryo lokaḥ  
paricaya|kath"ālāpa|vimukhaḥ,  
yad|iṣṭ'ānuṣṭhānaṃ  
na khalu jana|bāhyaṃ na sabhayaṃ,  
na rūpaṃ yeṣāṃ ca  
sphurati navam abhyutthitam iva,  
Pramatta|gītātvaṃ alaukikatvaṃ  
ābhāti lobhādi na yatra mūlam,  
tathā|vidhānām ayam āgamānām  
prāmāṇya|mārgo, na tu yatra tatra.

Āpt'ōktātvaṃ anāditvaṃ athav" āmnāya|mūlatām  
tatr' âiva śaknumo vaktuṃ, na punar yatra kutra cit.

Ādiśyate kim api kutsitam eva kāryaṃ  
yeṣu tv agamya|gaman'āśuci|bhakṣaṇ'ādi,  
prāmāṇya|varṇanam idaṃ tu tathā|vidhānām  
ete tu vādi|vṛṣabhā na sahanta eva.

You may object:

“But surely in this way, because of the logical fault of unwarrantable extension\* socio-religious order on earth would be utterly ruined. Tell me a case when one could not say this about any proposition in the same manner, however worthless it may be.”

This objection is answered as follows:

4.170

Provided it has a widely acknowledged, unbroken tradition, provided the Aryas are not repulsed by associating with it or discussing it, provided its accepted practice is neither antisocial nor dangerous, provided it has not just recently sprung into being, provided it is not based on the ramblings of a madman, nor on something outlandish, nor simply on something like greed: for such scriptures this method of validation is applicable, but it cannot be used for just any text.\*

We can say about such scriptures alone, and not in any instance whatsoever, that they have been enunciated by trustworthy persons, or that they have no beginning, or that they are based on Vedic tradition.

But these masters among disputants will definitely not allow this claim of validity for any scripture in which any contemptible duty is taught, such as making love to women one must not have sex with, or eating impure things.

(ity uktvā kṣaṇam ca tūṣṇīm sthitvā SAṆKARṢAṆAM prati)

4.175 Ārya, yathā|pratibhānam etāvad abhihitam asmābhiḥ. tad  
idānīm yathā|sannihitaṃ prcchāntām atra|bhavanto vā-  
dinaḥ, api hṛtaṃ hṛdayam eṣāṃ asmad|vacasā na v” ēti.

SAṆKA°: (*saharṣam*) Ārya Dhairya|rāṣe, vayaṃ tāvad ucchvā-  
sitā iva śālītā iva pavitrī|kṛtā iv’ āpyāyitā iva jīva|loka|  
phalam anubhāvitā iva bhavat|prabhavay” ābhinavayā  
sarasvatyā. aho āścaryam!

Sūkṣmā drṣṭir aho! aho gatir iyaṃ  
vācām! aho kauśalam  
śāstreṣv etad! aho manaḥ parihṛtaṃ  
doṣair asūy”|ādibhiḥ!  
ko ’sau v” āsti guṇo na yo ’tra paramām  
kāṣṭhām gato vartate?  
loko ’nāratam āha: Sāhaṭa|samaḥ  
satyaṃ na jāto naraḥ.

Ete ’pi mahā|vidvāṃsaḥ sahrdayā eva, kathaṃ n’ āvarjitā  
āryeṇa? apy enān prcchāmi? (*vādy|abhimukhaṃ sthitvā*)  
bho bhavanto mahā|vidvāṃsaḥ, api bhavatām āvarjitaṃ  
Dhairya|rāśi|vacasā hṛdayam?

VĀDINAḤ: Ārya, iyaṃ tāvad amānuṣī.

4.180 <SAṆKA°: > Ābhiḥ punar aparimita|nīti|dhārā|varṣiṇībhir asa-  
drṣa|gatibhir apagata|mātsaryābhir ārya|Dhairya|rāśi|vā-  
gbhir brahma|rṣi|kalpa|nirmala|manasaḥ sarvatra bhava-  
nto vartante. tath” āpi punaḥ punar idam avabodhyante  
bhavantaḥ: dvayam idam avaśya|rakṣaṇīyam āryaiḥ.



*(At the end of his speech DHAIRYARASHI remains silent for a second, and then turns to SANKÁRSHANA:)*

Sir, I have spoken to the best of my intellectual capabilities. 4.175  
Let us now ask these estimable disputants according to seating if our speech captured their heart or not.

SANKARSHANA: *(delighted)* Honorable Dhairya-rashi, be sure that, in a manner of speaking, we have been revived, be-  
atified, purified, nourished, made to experience the goal  
of this worldly existence by this novel river of erudition  
that Your Honor has generated. How wonderful!

What a subtle intellect! What a fluent speech!  
What a skill in the doctrinal and scientific works!  
What a mind, exempt from such faults as envy! Or  
is there any virtue that has not reached its highest  
limit in this person? People have always said that  
truly no match for Sáhata has been born.

These professors are also very much capable of appreciation,  
so how could Your Honor not win them over? Shall I  
ask them? *(He turns toward the DISPUTANTS.)* Respected  
Professors, has your heart been won over by Dhairya-ra-  
shi's speech?

DISPUTANTS: Sir, his erudition is superhuman at the very  
least.

<SANKÁRSHANA: > Besides, your intellect will always be pure, 4.180  
like that of brahmin sages, thanks to these words of the  
honorable Dhairya-rashi, which shower inexhaustible  
streams of political wisdom and are uniquely fluent and  
immune from malice. Nevertheless you are reminded

vĀDĪ°: Kim iva?

SAṆKA°: Etāni kila parasparam asaṃkīrṇāni pṛthak|prasthā-  
nāni yath”|āvasthāni tīrthāni. tad eṣāṃ itar’|ê tara|saṃka-  
ra|parihāre satatam avahitair bhavitavyam āryaiḥ.

vĀDĪ°: Ārya, yāvān iha sve sve śāsane samāmnātaḥ kaś cid  
ahiṃs”|ādiḥ sādharmaṇo mānava dharmas, tatra kim ucya-  
te? tad|atiriktaṃ tu niyat’|ôpadiṣṭa|viśiṣṭa|kriyā|kāṇḍa|  
saṃkaram ṣva|śāstra|kathita|pratyavāya|bhayāt pariharā-  
ma ity ekaṃ tāvat sthitam. atha dviṭīyaṃ kim?

SAṆKA°: Bhavadīyaṃ nāma mukhe dattvā durācāratayā ye  
viplāvayanti śāstraṃ Dharmam ca, teṣāṃ sv’|āśrameṣv  
avakāśo na deyaḥ.

4.185 vĀDĪ°: Etad api satyam anuṣṭhīyate. kiṃ tv ayam artho n’  
āsmad|adhīnaḥ. āryeṇa rāja|niyuktais ca nirvāhyo ’yam.

SAṆKA°: Evam etat. grhīta|kṣaṇa ev’ ātra devo varṇ’|āśrama|  
maryād”|ācāryaḥ. bhavadbhir api tathā|vidheṣ’ ūdāsita-  
vyam. na teṣāṃ dayitavyam.

ACT FOUR: QUALIFIED TOLERANCE

again and again of the following: there are two things that you, gentlemen, must by all means observe.

DISPUTANTS: What are they?

SANKÁRSHANA: These religious traditions, as we have been told, are not intermixed, inasmuch as each of them has its respective scope, existing in the way they have been set up. So you, gentlemen, must always pay attention to prevent their confusion.

DISPUTANTS: Sir, what can we say concerning all the universal piety taught by Manu, such as nonviolence, which is handed down here in everyone's own doctrine? Apart from that, however, we avoid the mixing of the specifically taught, particular ritual sections, since we are afraid of acting against what is said in our own scriptures. Thus the first point has been settled. But what is the second one?

SANKÁRSHANA: You must not admit into your religions those who take your name in their mouth and then overthrow both scripture and Dharma with their wicked behavior.

DISPUTANTS: This too will be done, absolutely. But it does 4.185  
not depend on us. You, sir, and the officers of the king can see it is accomplished.

SANKÁRSHANA: You are right. Assuredly His Majesty, the instructor in the established rules of social estates and life-periods, grasps the opportunity to do so. As for you, you must keep yourselves apart from such people. Don't sympathize with them.

vĀDĪ°: Yath” ārya āha.

SAṆKA°: Tad idānīm utthāya yathā|yathaṃ gamyatām. āśra-  
meṣu ca sveṣu sveṣu yathā|vyavastham āsyatām. ārya  
Dhairya|rāśe, tad ehi vayam ap’ îdānīm yathā|vṛttaṃ  
svāmine nivedayāmaḥ.

*Iti niṣkrāntāḥ sarve.*

4.190

*Caturtho ’nkaḥ.*

ACT FOUR: QUALIFIED TOLERANCE

DISPUTANTS: As you say, sir.

SANKÁRSHANA: So now let us get up and go about our business. Each should adhere to his own religion according to the established customs. Honorable Dhairya-rashi, come now, we shall report to our master the events as they have happened.

*Exeunt omnes.*

*End of Act Four.*

4.190



CHĀYĀ

*The following is a Sanskrit paraphrase (chāyā) of the Prakrit passages (marked with ʿcorner brackets) in the play. References are to chapter and paragraph.*

- 1.29 Bho bhadanta, kiṃ khalv etaj janana|maraṇa|vyavahāra|bā-  
hyaṃ sthānaṃ? kena v” ōpāyen’ āitat prāpyate?
- 1.31 Bho bhadanta, kāni punas tāni catvāri ārya|satyāni?
- 1.33 Bho bhadanta, iyan|mātreṇa na me prabodha utpannaḥ. savi-  
staren’ ōpadiśatu bhavān.
- 1.36 Bho bhadanta, ken’ êdānīm upāyena ātm” āitat dīrgha|pra-  
bandha|pravṛttaṃ muktva dustaraṃ duḥkha|gahanaṃ nirvāṇe  
nivasati?
- 1.42 Bho bhadanta, yadā tāvan nāsty eva ko ’py ātmā, ka idānīm  
saṃsāra|duḥkham anubhavati? ko vā etad uttīrya nirvāṇ’|āgā-  
rakaṃ pratipadyate?
- 1.44 Bho bhadanta, yadi n’ āsti sthira ātmā, paraloke kasya kar-  
mabhogaḥ? idānīm api kasya smaraṇa|nibandhanaḥ bhavanti  
vyavahārāḥ?
- 1.50 Yadi sakalaḥ kṣaṇa|bhaṅguro bhāva|sārthaḥ, n’ āsty ev’ ātasya  
dvitīye kṣaṇe ’vasthitiḥ, tat katham eṣa vijñānena viṣayī|kartuṃ  
pāryate? arthaḥ khalu vijñānena sah’ ānu vā tena prakāśyate,  
vijñānaṃ vā janayann api no niyantraṇam ākāraṃ vā aprāpte-  
na tena viṣayī|kriyate. anyath” êdaṃ pratyakṣaṃ kṣaṇa|bhāvino  
durlabham.
- 1.55 Bho bhadanta, eṣa khalu sakala|bhikṣu|saṅgha|saṅghaṭana|ve-  
lā|piśuno gaṇḍi|śabdaḥ samucchaliṭaḥ. tad atra bhavān pramā-  
ṇam!
- 1.57 Bho bhadanta, ko ’pi ca kāla etasya brāhmaṇa|yūna iha sthitas-  
ya vartate. yasminn eva kṣaṇe ’smin vṛkṣa|mūle bhadanta upa-  
viṣṭas tasminn eva kṣaṇa iha praviṣṭo bhadantena na lakṣitaḥ.



latā|jāl'|āntariten' āitena sakala ev' ākarṇito bhadanta|varṇita upadeśaḥ.

- 1.64 Ārya, upanītaṃ may' āitat snān' |ōpakaraṇam. snātuṃ prasthita āryaḥ.
- 1.66 Na khalv anukūlam upatiṣṭhate. vihāra|gāmī khalv eṣo mārṅa|janaḥ sakalaḥ sañcarati.
- 1.68 Yad ārya ājñāpayati.
- 1.74 Ārya, paśy' āitāsāṃ mṛduka|pavan'|āndolita|vicitra|dhvaja|paṭa|maṇḍita|meru|gaṇḍikā|nirviśeṣa|prāsād'|ābhyaṇṭara|viniveśītānāṃ kanaka|mayīnāṃ prakṣaran|nirantara|prabhā|vistāra-ka|sundara|varṇ'|ābharaṇa|bhūṣītānāṃ Buddha|pratimānāṃ candana|ghanaśāra|ghuṣṭṇa|mṛṅganābhi|vilepana|kusuma|dhūp'|ōpahāra|saṃmṛddhīḥ. aho āścaryam!
- 1.78 Ārya, paśya paśya, etasmin dhavala|gr̥ha|śikhare surabhi|kuma-|dhūpa|gandha|prāgbhāra|nirbhara|bharita|daśa|diśā|mukha ete vandakā bhojan'|ōnmukhā iva dṛśyante.
- 1.82 Tiṣṭhatu snānam, ambara|parivartana|mātram api na kṛtam!
- 1.84 Ārya, n' ēyad ev' āitat. paśya, etāsāṃ pariveṣayantīnāṃ bhakṣya|dān'|ōnmukhīnāṃ sthūla|stana|maṇḍalāṇāṃ dāsīnāṃ vi-vidha|vibhramāḥ kaṭākṣā bhikṣu|vadaneṣu nipatanti. etac ca kim api nirmala|kalaśa|nikṣiptaṃ pānakam upanītam.
- 1.87 Ārya, paśya paśya, eṣa bhikṣuḥ
- 1.88 Tṛṣṭito 'pi pibati na tathā jihvayā bhramat|kuvalayaṃ pānam, dṛṣṭibhir yathā dāsīnāṃ vikāsita|locanaṃ vadanam.
- 1.91 Udyāneṣu nivāsaḥ, sulabhaṃ pānaṃ ca, sulabham annam api, na ca kim api niyama|duḥkhaṃ: dhanyo vandatvaṃ labhate.
- 1.95 Punar api bhadanto 'nugrahaṃ kariṣyati.

- 1.106 Nanu catvāri me ārya|satyāni guruṇ” ōpadiṣṭāni, duḥkhaṃ samudayo nirodho mārga iti.
- 1.168 Are re duṣṭa|brāhmaṇa, kathaṃ bhadantam adhikṣipasi?
- 1.169 Are re varṇa|saṅkara, upādhyāyasy’ āivaṃ vyāharasi?
- 1.170 Kasy’ āiṣa upādhyāyaḥ? kevalam asy’ ōṣṭra|mukhasya.
- 2.3 Na pīyate śītālā surā, na ca dāsyā samaṃ ramyate, sulabhaṃ ca na mām̐sa|bhojanam viṣame brāhmaṇa|vāsaka itaḥ.
- 2.4 Tat kiṃ kriyate? n’ āsty eva nija|bhaṭṭakān parihṛtya ātmano garbha|dāsānām gatiḥ. ājñām api tādr̥śīm bhaṭṭako ’pekṣate (’vekṣate?) yatra na khādyate na pīyate. yato ’dya ājñapto bhaṭṭaken’ āham: «are kajjalaka, gaccha paśya kṣapaṇaka|vasatau kiṃ Jinarakṣita|bhikṣur asti na v” êti». na ca jñāmi kutra sā kṣapaṇaka|vasatiḥ. atra vistīrṇa|luñcita|loma|kiṃśāru|visara|śabalitā ete pām̐su|kaṇā lakṣyante. tad atr’ āiva vṛkṣa|gahane kṣapaṇaka|vasatyā bhavitavyam. iyam eva sā kṣapaṇaka|vasatir, yato ’tra niranantara|latā|pañjar’|āṇḍhakāre vṛkṣa|mūle kupitām kṣapaṇikām prasādayan eṣa kṣapaṇako dr̥śyate. atikopanā khalv eṣa duṣṭā kṣapaṇikā yā caraṇa|patitam apy etaṃ kṣapaṇaka|yuvānaṃ parihṛtya dūraṃ gatā. eṣo ’pi tapasvī paruṣa|vadanah kṣapaṇako dr̥śyate.
- 2.6 Hā dhik, para|loke durāśayā prathamam kṣapaṇatvam mayā gr̥hītam. skhalitasya tatr’ êdānīm dr̥ṣṭ’|ādr̥ṣṭāḥ khalu me naṣṭāḥ, yata eṣ” āpi duṣṭā tāpasī caraṇa|patitasy’ āpi me na prasīdati. ayi duṣṭe bandhaki, gaccha tvam! kiṃ tvayā visadr̥śīm kām api kṣapaṇikām na prāpsyāmi?
- 2.7 Yāvad eṣa kṣapaṇako mām na prekṣate, tāvad aham kṣapaṇikā|veṣaṃ kṛtv” āitam kṣapaṇakam upahasiṣyāmi. lamba|karṇaḥ khalv aham. n’ ānane śmaśru|lomāni ma udbhinnāni. na ca kṣapaṇikāṇām veṇī|bandhaḥ śīrṣe sambhavyate. tat sukaro me kṣapaṇikā|veṣaḥ. picchikā|mātra|śūnyaṃ sāmpratam me kṣapaṇikā|rūpaṃ vartate. sādhu, kṣapaṇikāyāḥ sandhārīta|parityaktam (?) picchikām gr̥hītv” ōpasarpiṣyāmi. ārya, praṇamāmi.

pariśrānt” āsmi sāmpratam. tad ācakṣva mām adya kutra bha-  
ṭṭako Jina|rakṣita|bhikṣur vartate.

- 2.8 N’ āitad ātma|parāṇ|mukham iva me daivaṃ lakṣyate. anyā  
khalv eṣā taruṇa|kṣapaṇik” ōpanatā. ayi bāla|tapasvini, kiṃ ta-  
va Jinarakṣita|bhikṣuṇā? pariśrāntā khalu dṛśyase. tad ih’ āiva  
nirjane śiśira|latā|gahana upaviśya viśrāmya muhurtakam.
- 2.9 Kuto me nitya|duḥkhitāyā manda|bhāgyāyā viśrāmaḥ?
- 2.10 Kim asmin bāla|bhāve ’pi te duḥkha|kāraṇam?
- 2.11 Ārya, tiṣṭhatv eṣa mama dagdha|vṛttāntaḥ. Jinarakṣita|bhikṣu|  
pravṛttiṃ me ācaṣṭāṃ bhavān.
- 2.12 Bālike, eṣa khalu Jinarakṣita|bhikṣur abhyantara ātma|śiṣyāṇāṃ  
madhye vyākhyānakam kurvan nyagrodha|vṛkṣa|mūle tiṣṭhati.  
tvam punaḥ kṣaṇam upaviśya varṇaya tāvad ātmano nirveda|  
kāraṇam.
- 2.13 Ārya, kim atra saṃsāra|hatāyā lajjā|nidhānam varṇyate?
- 2.14 Bālike, varṇaya. hṛdaya|nirviśeṣaḥ khalv eṣo jano bālikāyāḥ.
- 2.15 Bāla|kumārik” āiva pravrajit” āsmi manda|bhāginī.
- 2.16 Tataḥ punaḥ?
- 2.17 Tata iṣad|iṣad|udbhidyamāna|virala|yauvana|lakṣaṇāyā aniccha-  
ntyā eva me ’śikṣita|madana|rasāyāḥ ken’ āpi taruṇa|kṣapaṇa-  
kena śīla|khaṇḍanā kṛtā.
- 2.18 Amṛta|nady eva me upanatā. bālike, īdṛśy eva saṃsāra|sthitiḥ.  
tataḥ punaḥ?
- 2.19 Ārya, tataḥ kāl’āntare śanaiḥ śanair jñāta|madana|rasāṃ mām  
parihṛtya sa kṣapaṇako ’nyasyāṃ dṛḍha|muṣṭyāṃ vṛddha|kṣa-  
paṇikāyāṃ prasaktaḥ.

- 2.20 Tena hi sammukhataḥ (?) † . . . †. paṅgul'āṇdha|nyāyaṃ ka-  
ravāva.
- 2.22 Bālike, kiṃ māṃ na prekṣase?
- 2.23 Kathaṃ nu prekṣiṣye? tvay" āpi māṃ parihṛtya anyato ganta-  
vyam.
- 2.24 Bālike, m" āivaṃ bhaṇa. dāsa|vartanikaṃ te kariṣyāmi. kim  
ady' āpi te stanakau n' ōdbhinnau?
- 2.25 Kiṃ hat'āśā kariṣyāmi?
- 2.26 Hā dhik, hat'āśa, dṛḍhaṃ tvayā khalī|kṛto 'smi.
- 2.27 Are re tāpasa|kāmuḥ, yadi kim api ācakṣe tadā Jinarakṣita|bhi-  
kṣoḥ phut|kariṣyāmi.
- 2.28 Na tvay" āiṣaḥ parihāsaḥ kasy' āpi prakāśitavyaḥ.
- 2.29 Ko ma utkocakaḥ?
- 2.31 Kṛtaḥ parihāsaḥ. prāptaḥ kārṣāṇakaḥ. adhigatā bhikṣoḥ pra-  
vṛttiḥ. tat sāmpratam gatvā bhaṭṭakaṃ vijñāpayāmi. adya diṣṭyā  
vardhase! āgatā te hr̥daya|vallaḥ.
- 2.33 Ayi duṣṭa|tāpasi, etāṃ pāraḥyāṃ picchikāṃ gṛhītvā kutra ga-  
myate?
- 2.34 Ārye, gṛhāṇ' āitāṃ picchikāṃ. ahaṃ punar anicchanty ev' āi-  
tasmin latā|gahana etena kṣapaṇakena khalī|kṛtā. na me doṣaḥ.
- 2.35 Are re duṣṭa|kāmuḥ tāpasi|lampaṭa! picchikā me vismṛt" ēti  
yāvat pratīnivṛty' āgat" āsmi, tāvad etasminn antare kṣaṇa|mā-  
traken' āiv' āitasmin latā|gahane 'nyā kṣapaṇik" āliṅgitā. tat  
sāmpratam anubhav' ātmano vinayasya phalam.
- 2.36 M" āivaṃ sambhāvayatu bhavati. ceṭakaḥ khalv eṣa strī|veṣaṃ  
kṛtvā māṃ upaḥasitum āgataḥ. tena hat'āśena kopitā bhavati.  
yat satyam, koṣaṃ te pibāmi.

- 2.37 Kutas te mukhe satyaṃ yasy' āiṣa upaśamaḥ?
- 2.38 Anyāṃ api krīḍāṃ duṣṭa|ceṭaka eṣa karoti. tad etu bhavatī, anyato gacchāva. eṣa khalu brāhmaṇaḥ ko 'p' īta āgacchan dṛśyate. tat tvaratāṃ bhavatī.
- 2.43 Āryasya sā krīḍā. teṣāṃ punas tapasvināṃ sarvasva|nāśaḥ.
- 2.45 Nanu bhaṇāmi. para|lokasya kṛte dāruṇaṃ duḥkha|prāgbhāraṃ te tapasvino 'nubhavanti. tad āryasya sarasvatī|pravāhe nipatanti. tad asminn āgama|vṛkṣake niṣphala ev' āiteṣāṃ sa prayāsaḥ.
- 2.53 Bho bhikṣavaḥ, praharati kṛtānta|vyādho, viṣamāḥ saṃsāra|vāgurā|pāśāḥ. kathaṃ taratu jīva|hariṇaḥ prajvalitaṃ duḥkh'|āraṇyam idam?
- 2.55 Athavā, Jina|caraṇa|smaraṇ'|ōdgata|nisarga|śuci|puṇya|pudgala|balānāṃ kupito 'pi kiṃ kariṣyaty aśaraṇa|śūro hata|kṛtāntaḥ?
- 2.57 Tat sāmpratam, dhyāyate Jina|vacanaṃ, tapo|niyamaiḥ kṣapyate śarīram: etāvan|mātraṃ gṛhṇīt' ōpadeśa|rahasya|sarvasvam.
- 2.58 Yad bhaṭṭaka ājñāpayati.
- 2.75 Bhaṭṭaka, bhikṣavo vijñāpayanti, cirāyate bhaṭṭakaḥ. tat sāmpratam asmākaṃ prastuta|kārya|vel" ātikrāmat' īti.
- 2.78 Are re tvarita|tvaritaṃ gatvā bhikṣūṇāṃ bhaṇa yath" āpramattāḥ kṣaṇaṃ tatṛ' āiva vilambadhvam, eṣa āgato 'sm' īti!
- 2.81 Ārya, kas tava vāda|samare sammukhaḥ sthātuṃ śaknoti? tad anena vyapadeśa|palāyanena rakṣito 'nen' ātmā.
- 2.84 Mṛduko 'pi ghaṭṭate hṛdayaṃ vāda|niyuktānām(?) ārya|vyāharaḥ. mīnānāṃ sthala|gatānāṃ †. . . †
- 2.86 Nanu snātuṃ kasmān na gamyate?

- 2.88 Evaṃ kriyatām.
- 2.95 Ved' |āntā dūstar' |āntāḥ, trayī |kathita |kathā |vistarāḥ saṃku-  
l' |ārthāḥ. āryais tatra cintyate gahana |gatiḥ asti n' āst' ity ā-  
tmā; dūre tiṣṭhantu te me. parihartum idaṃ ghora |saṃsāra |  
duḥkhaṃ saṃkṣiptaṃ nirmal' |ārthaṃ Jina |muni |bhaṇitaṃ  
āgamam ādharāma.
- 2.96 Ārya, eṣa khalu kāṣāya |vasanas tāpasa īdṛk kim api mantrayan  
tvarita |tvaritaṃ parikrāmati. . .
- 2.98 Ady' āpi Jina |śāsana ev' āiteṣām abhiniveśaḥ?
- 2.100 Brāhmaṇaḥ khalu tvam. tat kim ātmano bubhukṣā |vedanaṃ  
na jānāsi?
- 2.102 Atha kim?
- 2.104 Nanv ih' āiva Jinarakṣita |bhikṣu |tapo |vane 'dya mahā |bhojanaṃ  
vartate.
- 2.106 Ken' āpi bhagavato Jina |guroḥ śāsana |gatena ṭhakkuren' ādya  
tatra mahā |bhojanaṃ upapāditaṃ, yatra pravrajita |sahasraṇi  
saṃghaṭitāni. teṣāṃ ca saktūnāṃ rāśayas, taila |ghaṭikāḥ, kā-  
ñjika |kumbhayo, guḍa |kūṭakās, taila |pakvānāṃ bhakṣyānāṃ  
parvatā upanītāḥ.
- 2.108 Ahaha, yuṣmākaṃ brāhmaṇānām ete samācārāḥ. vyaṃ punas  
tapo |dhanāḥ prāṇi |sambhavaṃ kim api n' āsane, na pāne, na  
vasane, na śayane, n' āsane, n' ānyatra kutr' āpi śarīr' |ōpakara-  
ṇe viniveśayāmaḥ. nanu mam' āiv' ēmau vṛkṣa |vidala |nirmitaṃ  
upānahikau kiṃ na prekṣase? tad bhavatv anena kathā |vistare-  
ṇa. bhojana |samayo me 'tikrāmati.
- 2.110 Evaṃ kriyatām, evaṃ kriyatām. tad etu bhavān.
- 2.113 Asmākaṃ ca Sugato bhagavān Jina |guruḥ. kiṃ ca Jina |guruḥ  
Sugato bhavati. aho bhadraḥ vyaṃ Ārhatāḥ, ke 'pi dig |amba-  
rāḥ, ke 'pi vṛkṣa |vidala |mātra |vasanāḥ, ke 'pi rakta |vāsasaḥ, ke

'pi śveta|paṭāḥ. prekṣasva tāvat. ita ime nirdaya|luñcana|prasa-  
ṅga|lakṣyamāṇa|loma|mūla|vigalat|pravirala|tanuka|ṣoṇita|kaṇā  
dig|ambarāḥ. itaḥ khalv ime †. . . †carcyamāṇa|komala|valka-  
l'|āñcalās cīra|vasanāḥ. ita ime tat|kṣaṇa|pakva|kand'|ūddhṛ-  
ta|śarāva|sadṛśa|varṇa|vasanās ca brahma|cārīṇas tapodhanāḥ.  
ita ime haṁsa|pakṣa|pāṇḍura|pavana|lulita|paṭa|pallavāḥ śve-  
ta|paṭāḥ. tad aho puṇya|bhājanam sa ṭhakkuro yasy' ême 'dy'  
ânugrahaṁ kariṣyanti!

- 2.118 Dṛṣṭā dig|ambarās cīra|vasanāḥ kâṣāya|vāsasaḥ śveta|paṭāḥ. tat  
sāmpratam ita ime nīl'|âmbarā dṛṣyantām.
- 2.120 Aham etan na jānāmi ka eṣa catura|niyama|mārgaḥ. etat kha-  
lu tarkayāmi, iha mahā|bhojana|kiṁvadanāṁ śrutvā bhoja-  
na|mātra|lālasāḥ ke 'py ete paribhramanti. tad bhavatv eteṣāṁ  
vṛtt'|ântena, samāna|caryāṇām eva madhyam vrajāmi.
- 2.122 Jayati munir Nil'|âmbara|nātho, yena śamito bhava|saṁvara|  
grāhaḥ.
- 2.123 Yasya bhagavan tava śāsanam apūrvam, pīyate kim api rasāya-  
na|saukhyam.
- 2.124 Bhave bhujyate strī|saukhyam, paraloke prāpyate mokṣaḥ.
- 2.125 Tat sidhyati śarīram, lañghyate saṁsāraḥ.
- 2.126 Ato 'nye ye punar āśramāḥ, teṣāṁ nibandhat' āsāṁ mā: pari-  
śoṣyate deho, mokṣe punaḥ sandehaḥ.
- 2.127 Śikṣā|yoge kiṁ vidhāpyate (= arjyate)? puruṣaḥ para|vaśaḥ pa-  
risamāpyate.
- 2.128 Guṇānām paryarjito yadi visaraḥ, so 'pi ca puruṣāṇām bhoga|  
haraḥ.
- 2.129 Pariveṣṭitaḥ saṁgamo yena hy eṣa, †. . . †.
- 2.130 Iti yadi yugaṁ yugaṁ vijānāti (?) . . . punar bhogam (?)

- 2.131 Śarīre kaṃ pradeśaṃ bhramantaḥ kim padam arjanty anīṣṭhi-  
ta|janmānaḥ?(?)
- 2.132 Yadi param'|ātma|vivarta idam, yadi vā śabda|vivarta idam.
- 2.133 Tad" āpy avidyā|paśamena vinā katham idaṃ sakalaṃ . . . ?
- 2.134 † . . . † evaṃ ye 'nye 'pi āgamāḥ, viphalān sakalān jñātvā.
- 2.135 Atra paratr' āpi sukhaṃ labhadhvaṃ muni|Nīl'|āmbaram lātvā  
. . .
- 2.142 Evaṃ nv etad yathā āryo mantrayate.
- 2.145 Āryasya kiṃ jātam? na khalv āryeṇ' ādy' āpi dāra|saṃgrahaḥ  
kr̥taḥ. asmākaṃ punar dūre tāvad eṣā kathā.
- 2.147 Sā khalu sāmpratam ato 'narthād uttīrṇā yā jīvan|mṛtikā vṛd-  
dhikā vartate.
- 2.149 Ārya, na me pratibhāti. tvam eva jānāsi. idāniṃ punaḥ prava-  
rdhamāna eṣa kali|yugaḥ. tat kuto 'tr' ēdṛśānām anarthānām  
pratīkāraḥ?
- 2.151 Kaḥ punar eṣo bhaviṣyati?
- 2.153 Bhos tapasvīno, nanv atra tapovane bhojana|kālo yuṣmākaṃ  
vartate. tat kasmād atikramyate?
- 3.2 Astaṃ|gataḥ khalv asmin samaye Mah" |ēśa|lāñchanaṃ nava|śa-  
śānkaḥ. śūnyam andha|kāraṃ gagaṇaṃ hṛdayam iv' āsmākaṃ.  
sāmpratam bhavaty eṣa palāyan'|āvasaraḥ. tat kutra me pri-  
ya|vayasyaḥ Śmaśāna|bhūtir gato yena samaṃ palāyiṣye? eṣa  
Śmaśāna|bhūtir ita ev' āgacchan lakṣyate.
- 3.4 Eṣā sā vayasya|Kaṅkāla|ketor maṭhikā. mayā s" āitasminn an-  
dha|kāre 'p' īṣad|īṣad dṛṣyate. tad utprekṣy' ōtprekṣya padāni  
gamiṣyāmi. pada|śabda iva. bhagavan, manye nagara|rakṣakā  
ito hiṇḍanti, ye samprāpya cauryam iti śānkayā bandhan'|āgā-  
raṃ nayanti, śūle vā nīkṣipanti, vṛkṣe vā pāśen' ōllambayanti.



bhavatu, bhagavān Bhairava|nāthaḥ śaraṇam. vayasya|Kaṅkā-  
la|ketor iva vyāhāraḥ śrūyate. vayasya Kaṅkāla|keto, tav' āiva  
sakāśam upasamprāptaḥ. nagara|rakṣakāṇām śaṅkito 'smi.

- 3.5 Are Śmaśāna|bhūtiś tvam? śobhanaṁ tvayā kṛtaṁ yad atra tvam  
āgataḥ. tat tvaritaṁ hiṇḍāvaḥ. ayam andha|kāro na viramati yā-  
vat, samam eva palāyāvahai.
- 3.6 Kiṁ cora|śaṅkayā nagara|rakṣakā māṁ mārayant' iti saṁbhā-  
vayasi?
- 3.7 N' āiṣā me śaṅkā. bhavaty apy upaśāmyati. anyāḥ punar anar-  
tha upasthitaḥ.
- 3.8 Kasmāt?
- 3.9 Ayi, asti tāvat, kiṁ tvayā na śrut' āiṣā kiṁvadanti? anyad eva  
sāmpratam etad duṣṭa|rāṣṭraṁ vartate.
- 3.10 Uttāmyati me hr̥dayam. tat tvaritam āviṣkarotu vayasyaḥ!
- 3.11 Dāruṇaḥ khalu rājā Śaṅkara|varmā, tato 'pi viśama eṣo brā-  
hmaṇas tasy' āmātyo dur|ācāra|Jayanto, yābhyāṁ te tapasvino  
nīl'|āmbarā gr̥hītvā piṭṭhvā Veda|bāhyā iti rāṣṭrān nirvāsitaḥ.  
anyaś ca yo Veda|bāhyas tapasvī labhyate, sa piṭhyate, māryate,  
badhyate, kṣipyate. tad vayam api teṣāṁ eva madhye gaṇa-  
nīyāḥ smaḥ. surāṁ pibāmo, māṁsam bhakṣayāmaḥ, striyaṁ  
gacchāmaḥ. nanu vayam api sabrahma|cāriṇo nīl'|āmbarāṇām.  
tat sāmpratam etaṁ sādha|keśam ācchādya tvarita|hiṇḍanen'  
āsminn andhakāre 'lakṣitau gacchāva.
- 3.12 Evaṁ karavāva.
- 3.14 Vayasya Kaṅkāla|keto, kathaṁ punar eṣo 'nārtha upanataḥ?
- 3.15 Śṛṇu, asti tāvat sa snātaka|brāhmaṇaḥ saṅkarṣaṇa|nāmā, yena  
Jinarakṣita|bhikṣu|vasati|kānane virahanti gāyanty asaṁkhyāni  
nīl'|āmbara|mithunāni dīṣṭāni.

- 3.16 Tataḥ?
- 3.17 Tatas tena sa Jayanto jñāpitaḥ. tena ca rājā prabodhitaḥ.
- 3.18 Tataḥ?
- 3.19 Tato rājñā sa snātaka|brāhmaṇaḥ Saṅkarṣaṇa ānāyya vivāhya mānaiḥ paṭṭa|bandhena śrī|śabdena ca saṃskārya sakalāyā eva vasundharāyā dharma|rakṣa|ādhikāre niyuktaḥ. ten' āiṣaḥ prajvālito 'gniḥ.
- 3.20 Nanu dur|ācāra|Jayantena prajvālita iti ācakṣva.
- 3.21 Asty ev' āitat. tat sāmprataṃ kutra gacchāva?
- 3.22 Nanu yog'|śvāryāḥ Kāl'|āgni|śikhāyā agrato vrajāva. tatr' āiṣa upasargaḥ kad" āpi na bādhte.
- 3.23 S" āpy asmin kāle pālyate?
- 3.24 Evaṃ śaṅke rājñāḥ parama|vallabhayā sakala|śuddh'|ānta|svāminyā sā str" īti kad" āpi rājñyā Sugandhā|devyā rakṣyate.
- 3.25 S" āpi rakṣyamāṇā kim āvāṃ rakṣitum pārayati? bhavatu, ka-sminn api gahvara|paryante dūre dig|antare gacchāva.
- 3.26 Yad ācaṣṭe vayasyaḥ. tad yāvat prabhātāṃ na pravartate tāvat tvaritaṃ hinḍāva.
- 3.28 Are Śmaśāna|bhūte, yathā mantrayasi. prabhāte punar hinḍitum ev' ātra ku|rāṣṭre na pāryate.
- 3.29 Kasmāt?
- 3.30 Viṣaye viṣaye nagare nagare grāme grāme sthale sthale Ved'|ādhyayana|śabdena truṭyataḥ karṇau, ājya|gandhena truṭyati ghrāṇaṃ, yajña|dhūmena galato 'kṣiṇī. tad etat ku|rāṣṭraṃ rajanībhir eva laṅghyatām. divasāḥ punaḥ keṣu cid vana|gahaneṣv ativāhyantām.

- 3.31 Evaṃ nv etat. saṅkarṣaṇa|bhayen' âpi rajanīṣv eva āvābhyāṃ  
hiṇḍitavyam. divasāḥ punar arāṇyeṣv alakṣitābhyāṃ netavyāḥ.
- 3.33 Are Śmaśāna|bhūte, pravibhaktā iva diśaḥ sakalāḥ. śanair ga-  
lanti nakṣatrāṇi. tāvad upanataṃ prabhātam. āvayoḥ kiṃ nu  
kartavyam?
- 3.36 Āgata eva saṅkarṣaṇa|vyapadeśena jaṅgama āvayor mṛtyuḥ. tad  
anyatas tvarita|tvaritaṃ gacchāva.
- 3.40 Ārya, m" āivam śaṅkatāṃ bhavān. durācārair alīka|tāpasair  
abhibhūyamānaḥ praṇaṣṭa eva punar āryeṇa pratiṣṭhitas trayī|  
dharmaḥ.
- 3.42 Ārya, Śaiva|vyapadeśena yat kim apy ācaranta etāvat|kālaṃ  
dṛṣṭā duṣṭās tāpasāḥ. sāmprataṃ punar agaṇitā ārya|pratāpena  
(prabhāvena?) te 'pi praviralā bhavanti.
- 3.45 Yath" āryo mantrayate.
- 3.47 Teṣāṃ api sa kalaṅka eva māheśvarāṇāṃ yeṣāṃ vyapadeśena te  
vyavaharanti.
- 3.50 Yuktam nv idam.
- 3.52 Yad ārya ājñāpayati. ārya, praṇaṣṭā rāṣṭrāt. anyaḥ punaḥ ko 'pi  
praṇidhiḥ sambhrānta āryam anviṣyann āgataḥ. tad atra āryaḥ  
pramāṇam.
- 3.55 Jayatu bhaṭṭakāḥ! ye nāma māheśvarā māṃsa|śīdhu|dāsī|vyava-  
hāra|śilā nīl'|āmbara|kiṃ|vadantīm eva śrutvā te sakalā rāṣṭrāt  
praṇaṣṭāḥ. anye punaḥ śuddha|tapasvino 'pi śaṅkitās calitum  
pravṛttaḥ. atra bhaṭṭakāḥ pramāṇam.
- 3.57 Yad bhaṭṭaka ājñāpayati.
- 3.58 Aho, āryasya prabhāva ucchalitaḥ.
- 3.60 Yad ārya ājñāpayati.

- 3.64 Ete khalu āryeṇa niyuktāḥ pradhāna|puruṣā udghoṣayanto ga-  
tāḥ.
- 3.67 Yath” āryo mantrayati. praśānta|ramaṇīyaṃ tapo|vanam idaṃ  
no dṛśyate.
- 3.72 Aham apy ātmānam utpatantaṃ Brahma|bhūyaṃ paśyāmi.
- 3.81 Jayatu jayatu bhaṭṭārakaḥ! eṣa khalu ko ’pi vṛddhaḥ paṇḍitaḥ  
sva|garvam udvahann āśramam imam upahasann aneka|śiṣya|  
parivāritaḥ †. . . † kurvann ita āgataḥ. tad atra bhaṭṭārakaḥ  
pramāṇam.
- 4.25 Ārya, asty ev’ āitat. tath” āpi cirāt prabhṛti pravṛtto yathā|  
sthitaḥ saṃvyavahāro rakṣyate. kim atr’ āryo viśaṃṣṭhulaḥ? tat  
sāmprataṃ prekṣatāṃ Pāñcarātrika|pramukha|mahā|paṇḍita|  
śata|sahasra|sambādhām imam pradeśam āryaḥ.
- 4.31 Yad ājñāpayati.
- 4.46 Ady’ ēdaṃ sabhā|madhya āryasy’ ōpaveśana|sthānaṃ tiṣṭhati.  
tat praviśatu bhavān.

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**Bold** references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (\*) in the body of the text marks the word or passage being annotated.

- 1.26 The First Act of Jayānta's play begins with an introductory scene (*viṣkambhaka*), set in the garden of a Buddhist monastery, most probably in or near Srinagar. The characters are: a Buddhist monk, who is a distinguished scholar (his name, Dharmóttara, echoes the name of the great logician of the eighth century, cf. *Āgama/ḍambara* (ed. pr.), p. xxiv; *Rāja/taraṅgiṇī* 4.498.), well versed in the teaching of the Buddha, confident in his knowledge, and his disciple, who is ready to learn, although perhaps not blessed with great acumen. The disciple speaks *Śaurasenī*, one of the literary Prakrit languages used in classical Indian dramas.
- 1.38 The Buddhist opponent in the *Nyāya/mañjarī* (vol.II, p. 298) calls the attachment to a Self "the royally anointed, principal delusion" (*mūrdh'ābhīṣiktaḥ prathamo mohah*), the termination of which entails that the attachment to anything belonging to a Self (*ātmīya/graha*) also ceases. The realization of having no Self (*nairātmya/darśana*) is said to be the door to Nirvana, and the way leading to it is to establish that all things are momentary, which helps one to realize that cognition, too, has no permanent substratum (*āśraya*) such as a Self.
- 1.44 The disciple's question alludes to a common objection against the Buddhist position: if there is no permanent substratum, i.e., no Self, functioning as the basis of the stream of cognitions, the one who performs an action and the one who experiences its result cannot be the same person. This would entail the impossibility of karmic retribution and all other activities (e.g., memory) that require the permanence of the agent's self-identity. According to the Buddhist position, the connection between actions and their results is established on the basis

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of causality alone, without any need for a stable Self. In fact, causality is possible only in the case of momentary entities, and this is precisely what the monk is going to demonstrate.

- 1.46 The monk's exposition of the doctrine of momentariness is based on two well-known arguments: "the inference of momentariness from the perishing nature of produced entities" (*vināśītv'ānumāna*) and "the inference of momentariness from the existence of things" (*sattv'ānumāna*). Cf. *Hetubindu* p. 4\*, 6f.: "Whatever is existent must be momentary. If it were not momentary, because non-momentariness contradicts causal efficacy, it would be deprived of the condition of being a real thing, since this condition has causal efficacy as its defining mark." (*yat sat tat kṣaṇikam eva, akṣaṇikatve 'rtha/kriyā/virodhāt tal/lakṣaṇam vastutvaṃ hīyate.*)
- 1.47 Cf. *Pramāṇavārtika with svavṛtti* (GNOLI) p. 84, v. 166ab.
- 1.48 In the following verses the Monk puts forward "the inference of momentariness from the perishing nature of things" (*vināśītv'ānumāna*).
- 1.48 Useless, if the pot is perishable by itself, and **incapable**, if the pot has an imperishable nature.
- 1.49 No pot exists, only the series of momentary "pot-phases."
- 1.50 The translation of the disciples' speech is based on a reading containing several conjectures.
- 1.56 **Delicious meals served in the monastery** were one of the main attractions of Buddhism according to satirical literature.

- 1.62 Pronunciation (*śikṣā*), ritual (*kalpa*), grammar (*vyākaraṇa*), explanation of obscure words (*nirukta*), prosody (*chandas*) and astronomy (*jyotiś*).
- 1.62 Vedic hermeneutics.
- 1.62 The graduate's career starts as a glorious campaign against heretics, but by the fourth act it will prove to be a complete failure for the representatives of Vedic orthodoxy.
- 1.63 The *Mīmāṃsaka* looks upon the Buddha as simply the mortal son of a human king.
- 1.66 I.e., not favorable to hold a debate with the Buddhists.
- 1.70 The following description of a gorgeous Buddhist monastery might seem exaggerated, but we know from the *Rāja/taraṅgiṇī* that several Kashmirian *viḥāras* were very rich indeed, owing to generous donations. The treasures of Buddhist monasteries often aroused the interest of Kashmirian kings, who plundered and sometimes, just for good measure, even burned down some of the *viḥāras*. These atrocities became more frequent from the end of the tenth century. King Shānkara-varman, whom Jayānta served as an adviser (*amātya*), often resorted to confiscations in order to fill his treasury, and *viḥāras* like the one described by the graduate and his pupil could easily become a choice morsel for the king. On the other hand, the high taxes introduced during his reign were probably very effective in holding the rich back from making further donations.
- 1.79 Brahmanical invective against Buddhism insinuates that as soon as Buddhist monks think they are out of the range of the pious brahmins' severe sight they fling themselves wholeheartedly into pleasures. Public censure is the only retarding force.



- 1.86 Satire insinuates not just that Buddhist monks run after women and drink wine, but also (what is even worse) that they pretend the opposite is the case. Hypocrisy is one of the most important targets of satire, and not just in classical Indian literature.
- 1.86 **Meat allegedly fit for vegetarians**, lit. “free from the three conditions of impurity,” this means that the monks have neither seen nor heard that the meat has been prepared for them, nor do they have any doubts in this respect.
- 1.87 The following two verses are in *Māhārāṣṭrī*, one of the literary Prakrit languages.
- 1.103 The grammatical rule in question is *Aṣṭādhyāyī* 1.4.29. Patañjali’s examples for the use of the verb *śru-* with the genitive-case ending are (*Mahābhāṣya ad loc.*): *naṭasya śṛṇoti*, *granthikasya śṛṇoti*, “He hears from the actor, he hears from the narrator.”
- 1.104 Angle brackets mark text supplied by the editor.
- 1.140 The graduate’s objection asserts that the Buddhist “inference of momentariness from the existence of things” (*sattu’ānumāna*) is not valid because of the fault of “the impossibility of drawing a conclusion due to exclusiveness of the logical reason” (*asādhāraṇ’ānaikāntikatā*). The classical example of this fallacy is the fifth syllogism in Dig-naga’s *hetu/cakra*: “Sound is eternal because of its audibility,” (*śabdo nityaḥ śrāvaṇatvāt*). The problem with this syllogism is that the logical reason or middle term (*hetu*), namely “audibility,” belongs exclusively to the subject or minor term (*pakṣa*), namely “sound,” and therefore it is impossible to produce an example (*dṛṣṭ’ānta*) which is different from the subject (*pakṣa*). In the case of the syllogism “everything is momentary because of its existence” (*sattu’ānumāna*), we face a similar problem, since all existing

things are part of the minor term (*pakṣa*), and nothing else is left to serve as a similar instance (*sa/pakṣa*). On the other hand, the Buddhist cannot show a counterexample (*vi/pakṣa*), either, since the thing that does not possess the inferential mark (*hetu*), namely “existence,” is nonexistent in this case. Compare with the standard Indian example of syllogism: “this mountain is fire-possessing, because it is smoke-possessing, like a kitchen (*sa/pakṣa*), unlike a pond (*vi/pakṣa*).” Cf. MIMAKI 1976, pp. 46ff.

- I.I41 This means that it is possible to show the concomitance of “existence” (*sattva*) and “momentariness” (*kṣaṇikatva*) in the following way: “something that is not momentary does not exist.”
- I.I42 **Existence** is nothing else but causal efficacy for the Buddhist.
- I.I42 The monk replies to the graduate’s objection by putting forward “a means of valid cognition which refutes the possibility of the opposite of the property to be proven co-occurring with the proving property, i.e., the logical reason (*hetu*)” (*sādhya/viparyaya/bādhaka/pramāṇa*). In the case of the syllogism “everything is momentary because of its existence” (*sattvānumāna*), this means to establish that the assertion “something that is not momentary exists” is not valid.
- I.I44 The invariable concomitant property in question is gradual and instantaneous efficacy.
- I.I47 Ratna-kīrti’s *Sthira/siddhi/dūṣaṇa* illustrates how causality operates in the stream of consciousness (II8,14 in MIMAKI 1976, p. 164): “To explain, the determination of the ascertainment of causality is also well-established resorting to the stream of consciousness which consists in the relation between the material cause and its effect, so why should one resuscitate the Self? First of all, the ascertainment of causality in that stream presents no

problem. Still, to go into further details, the determination of positive concomitance in the form of ‘when there is A, there is B’ comes about through a cognition of an object that exists subsequently ( $C^B$ ), which cognition is the effect (*upādeya*) of another determining cognition ( $C^A$ , being the material cause, *upādāna* of  $C^B$ ) of an object that existed previously (A), and which cognition, (i.e.,  $C^B$ ) contains the impression imprinted by that (i.e.,  $C^A$ ).” (*tathā hi, upādān’ôpādeya/bhāva/sthita/citta/santatim apy āśrity’ēyaṃ vyavasthā susth” ēti katham ātmānaṃ pratyujjīvyatu? tatra kārya/kāraṇa/bhāva/pratītiḥ tāvad anākulā. tath” āpi prāg/bhāvi/vastu/nīścaya/jñānasy’ôpādeya/bhūtena tad/arpita/saṃskāra/garbhena paścād/bhāvi/vastu/jñānen’ āsmin sat’ īdaṃ bhavat’ īti nīścayo janyate.*)

- 1.149 I.e., in the state of affairs the Buddhists assert.
- 1.149 I.e., among the cognition-phases belonging to the same continuum.
- 1.153 Note the similarity between the Buddhist’s “means of valid cognition which refutes the possibility of the opposite of the property to be proven co-occurring with the proving property, i.e., the logical reason (*hetu*)” (*sādhya/viparyaya/bādhaka/pramāṇa*), and the graduate’s claim that “the proving property inheres in a locus that possesses the opposite of the property to be proved” (*sādhya/viparyaya/sādhana*). In other words, the Buddhist put forth an argument that refuted that non-momentary entities exist, while the *Mīmāṃsaka* proves that only those things exist which are non-momentary, since only permanent things have causal efficacy, which is a defining characteristic of existence.
- 1.158 I.e., both for perishing and for arising.
- 1.159 I.e., the assumed cause of destruction, such as a hammer.

- 1.159 Such as the continuum of shard-phases, and not of the perishing of the pot. The Buddhist certainly denies that perishing is an effect.
- 1.159 I.e., it cannot be otherwise accounted for.
- 1.160 This is possibly a reference to the view of the *Mīmāṃsakas*, who hold that when one pronounces the eternal *śabda* it is only manifested, and not actually produced, so it is different from other effects.
- 1.166 I.e., just as the pot is not destroyed, as you claim, according to our position.
- 1.173 I.e., in the case of the perception of someone who is not winking.
- 1.177 I.e., “That thing is blue.”
- 1.181 Namely cognition, word and fire.
- 1.181 Cf. *Svapajña/vṛtti ad Vākya/padīya* 1.12 (VP(V) 1966, p. 43): “In this world there are three lustres, three lights which illuminate their own form and the form of other things: namely, that which is called *jātavedas*, i.e. fire, that which is the inner light inside men, i.e. consciousness, and that which illuminates both shining entities (that is all the three lights) and non-shining ones (e.g. pots), and which light is called ‘word.’ ” (*iha trīṇi jyotiṃṣi trayāḥ prakāśāḥ sva/rūpa/para/rūpayor avadyotakāḥ. tad yathā, yo 'yaṃ jātavedā yaś ca puruṣeṣv āntaraḥ prakāśo yaś ca prakāś' / āprakāśayoḥ prakāśayitā śabdākhyāḥ prakāśaḥ.*)
- 1.181 I.e., when the object is grasped.

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- 1.181 I.e., in the way speckled cows are established through **positive and negative concomitance** to be cows.
- 1.185 As we shall see, the graduate is going to postpone bathing yet again, because he cannot help entering into a discussion with potential opponents, which also means that he is postponing lunch, to the great regret of his pupil.
- 2.1 The theme of the following introductory scene is not without parallels in Sanskrit dramatic literature. Among the dramatists preceding Jayānta are two examples one might think of: Harsha's *Nāg'ānanda* (Third Act) and Bhava-bhūti's *Mālatī/Mādhava* (Seventh Act).
- 2.2 The dogsbody speaks *Māgadhbī*, the mendicant and the nun speak *Śaurasenī*, two literary Prakrit languages.
- 2.4 Pulling out the hair in five handfuls is part of the ceremony (*dīkṣā*) that initiates the aspirant into Jain mendicancy (see JAINI p. 245). Both Buddhist and Brahmanical authors frequently refer to this practice as the most striking example of the various "unnecessary" austerities of the Jains.
- 2.6 I.e., both this life and the next one, together with their pleasures.
- 2.7 Both the reading and the interpretation of this sentence are uncertain.
- 2.19 The meaning of this expression is not certain.
- 2.20 The interpretation of this sentence is uncertain. Judging from the context, it may mean something like "So our lucky star has risen."

- 2.50 From the Jain standpoint, it seems that the monk has fallen victim to one of the “attitudes that spoil the correct (i.e., Jain) view” (*samyaktva/dūṣaṇas*), namely “uncertainty” (*vicikitsā*).
- 2.62 In Sanskrit the pun is based on the double meaning of *prastuta*: “praised” and “declared as the subject of discussion.”
- 2.67 “Many-sidedness” (*anek’/ānta/vāda*) was perhaps the best-known concept of Jain philosophy for Brahmanical and Buddhist thinkers. It claims that every single entity possesses innumerable characteristics or natures, even mutually incompatible ones. The soul, for example, is eternal with respect to its qualities (which inhere forever in their substance), but it is non-eternal with respect to the modes of these qualities (which last for only a moment) (cf. JAINI p. 90; UNO pp. 423f.). Even existence and nonexistence are present simultaneously in the object. For example, a pot is existent inasmuch as it is black, which also means that it is not red, blue, etc. On the other hand, a pot is nonexistent inasmuch as it is red, blue, etc., that is, not black. This means that the pot is characterized by all colors in a positive or a negative way, and the same can be said about its other attributes as well. This also explains why the knowledge of a single thing in all its aspects entails the knowledge of all things.
- 2.84 The second half of this line cannot be deciphered. The whole verse seems to be in *Māhārāṣṭrī*, a literary Prakrit language.
- 2.95 According to Bha-sarva-jña, a thinker of the *Nyāya* school, Jainism and other heretical religions first spread among the lowborn, but later certain slow-witted and impoverished brahmins also showed interest in their teachings about the cessation of suffering (*duḥkh’/ôpakṣaya*) (*Nyāya/bhūṣaṇa*, p. 393).
- 2.107 Jains distinguished ten *vikṛtis*, i.e., certain types of food that have changed their nature, or, according to the traditional inter-

pretation, “that by which the tongue is perverted”: milk (*kṣīra*), curd (*dadhi*), butter (*navanīta*), ghee (*ghṛta*), oil (*taila*), molasses (*guḍa*), alcohol (*madya*), honey (*madhu*), meat (*māṃsa*), and the first three cookings of rice in a pan filled with ghee or oil (*avagāhima*) (see WILLIAMS pp. 39f.). Four of these *vikṛtis* are considered unfit to be eaten (*abhakṣyas*): the three “m”s (alcohol, honey, meat: *madya*, *madhu*, *māṃsa*) and butter (see WILLIAMS p. 54, 110). Curd, milk and ghee do not seem to have been forbidden.

- 2.II2 I.e., the Buddha.
- 2.II3 I.e., “one who has fared well.”
- 2.II3 These statements sound suspiciously like a parody of the Jain “doctrine of maybe” (*syād/vāda*), which asserts that everything can be looked at from many different points of view.
- 2.II3 *Ārhata* can mean both Buddhist and Jain (“follower of the Venerable One”).
- 2.II3 In the *Harṣa/carita* (p. 89), red (*kāṣāya*) is associated with the followers of *Sāṅkhya* (*kāpilam matam*). *Yājñavalkya/smṛti* (3.157), however, prescribes wearing red (*kāṣāya/dhāraṇa*) for ascetics in general who strive for liberation.
- 2.II3 In the majority of texts written by the followers of Brahmanical religions we find a lack of comprehension and the expression of actual disgust with regard to Jain doctrine and practice. The Jains were certainly aware of this repugnance and its dangerous influence on the mind of the mendicants. One of the “attitudes that spoil the correct view” (*samyaktva/dūṣaṇas*) is called *vikiṭṣā*, which can be interpreted as becoming doubtful about

the effectiveness of the various self-mortifications with regard to the final goal: deliverance, but it can also refer to the disgust that learned people feel toward Jain monks (*vidvaj/jugupsā*).

- 2.113 It has not been possible to interpret the reading of the manuscripts.
- 2.113 On the color of the ascetic brahmin student's garment see *Āpastamba/dharma/sūtra* 1.1.2.41–1.1.3.1.
- 2.113 The mendicant describes an immense crowd of ascetics, some naked, some wearing white, some red, others black robes (*nīl' / āmbaras*), but amalgamated into a single flock by the goal of their journey: the feast. There might be differences among these heretic sects concerning their tenets, but on the mundane level they are just part of the same ever hungry plebs—at least, this is what the brahmin Jayānta insinuates. While “Jains took great pains to establish and maintain an identity for themselves that was distinct both from Hindu society and from the Buddhists as well,” observes GRANOFF (1994 p. 258), “throughout classical and medieval times Jains and Buddhists had been closely linked together by all of their opponents.”
- 2.120 **Lovely:** or “ingenious.”
- 2.121 We know from the *Nyāya/mañjarī* that King Shānkara-varman banned the sect of the black-blankets (*nīl' / āmbaras*, *Nyāya/mañjarī*, vol. I, p. 649.4–7). The same sect was extirpated by King Bhoja of *Dhārā* (1018–1060), as it is related in the *Purātana/prabandha/saṅgraha* (p. 19, *Nīla/paṭa/vadha/prabandha*). Other sources mentioning the black-blankets are referred to in WEZLER pp. 346f. According to GRÖNBOLD they were Christian missionaries. The language of their song in the play is *Apabhraṃśa*. Unfortunately, both manuscripts are very lacunose at this point, which makes the interpretation of the song extremely difficult.



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- 2.125 Both the reading and the interpretation of this verse is highly tentative.
- 2.127 I am following RAGHAVAN and THAKUR's reading and interpretation.
- 2.129 It has not been possible to interpret the second half of this verse. It is also uncertain if the fragment *ṇira* belongs to the same verse.
- 2.131 Both the reading and the interpretation of this verse are conjectural.
- 2.133 I have conjectured a lacuna at this point, since nothing seems to rhyme with *viṇu*. *satattu* may be the corrupted form of the rhyming word, or it may rather belong to the next verse.
- 2.135 Again, the rhyming word (possibly an imperative) seems to be missing.
- 2.143 **Great Vow** is probably a reference to the *kāpālika Śaiva* ascetic observance of the skull (*kapāla/vrata*). On the other hand, the learned graduate might also allude to the ancient solemn Vedic ritual, which involved joyful singing, music and dance, as well as an obscene altercation and sexual intercourse between a celibate Veda-student (*brahma/cārin*) and a prostitute.
- 3.1 "Worshippers in all these Śaiva cults [i.e., the *Siddhānta*, the *Netra/nātha* cult, the *Svacchanda/bhairava* cult, the *Trika*, and the *Krama*] were of one of two kinds. This was a matter of individual choice and it determined both the form of initiation received and the form of the subsequent ritual discipline. On the

one hand were those whose chosen goal was nothing but liberation (*mokṣaḥ*) from the bondage of transmigration (*saṃsāraḥ*). On the other hand were those who elected to pursue supernatural powers and effects (*siddhiḥ*) while they lived and—or at least—to experience fulfilment in the enjoyment of rewards (*bhogaḥ*) in a paradisaal world of their choice, either in this life through Yoga, or after death. So worshippers were either seekers of liberation (*mumuṣuḥ*) or seekers of rewards (*bubhuṣuḥ*).” (SANDERSON 1995, p. 24.) It is the second kind of worshippers we meet in the prelude of the third act (the language they speak is *Māgadhī*, one of the Prakrits used in classical Indian dramas). The *sādhakas*, “masterers [of powers]” (SANDERSON 1995, *ibid.*) or “mantra-masterers” (SANDERSON 1995, p. 79, n. 208), were characterized by antinomian behavior in all Shaiva cults, from the *Siddhānta*, which adapted itself to the orthodox norms of purity in the highest degree (see SANDERSON 1985, p. 565), to the more esoteric traditions. In belletristic works *sādhakas* are usually depicted as evil magicians who practice the black art in the cremation-grounds.

- 3.58 This may not be the correct interpretation of this sentence. Another translation, suggested by Dr. KATAOKA, could be: “Your power is too strong.”
- 3.65 The inscriptions of the Śaiva monasteries in the *Kalacuri-Cedi* country, whose *ācāryas* belonged to the *Mattamayūra* clan, provide important historical parallels to the following description of the ashram (for more details see MIRASHI 1955).
- 3.69 The color of laughter is white, like the ashes smeared on the ascetic’s body.
- 3.69 The color associated with fame is white.
- 3.81 The reading of the manuscripts is unclear.

- 3.83 Vriddhāmbhi puts forth the anti-religious, materialistic and hedonist ideas of the *Cārvākas*. The *Mīmāṃsaka* graduate and the *Śaiva* professor defeat their *Cārvāka* opponent with an exemplary division of labor. Dharma-shiva proves the existence of the soul, transmigration and God, while Sankārshana keeps his own counsel: it would indeed be strange if a *Mīmāṃsaka* brought up arguments in support of the existence of an omniscient, omnipotent Creator. But he immediately hurls himself into the fray when the authority of the Veda is to be established, while the *Śaiva ācārya* keeps in the background, perhaps because *Śiva*'s scriptures are nearer to his heart, or because, as he himself points out to the *Mīmāṃsaka*, he would use the *parataḥ/prāmāṇya* argument ("validity is established through another cognition") instead of *svataḥ/prāmāṇya* ("the validity of a cognition is given by itself") to prove the validity of scripture. The moral is that, notwithstanding a few doctrinal differences, *Mīmāṃsakas* and *Saiddhāntika Śaivas* should join their forces to defeat the *nāstikas* and thereby prevent the king from ruling in an inordinately materialistic way.
- 3.84 The expression *eka/vṛkṣe* (actually a conjecture in the text) often occurs in Tantric context, indicating a suitable place for performing a ritual. Another possible conjecture, suggested by Prof. SANDERSON, is *maru/deśe*, "in the desert."
- 3.84 I.e., in *Vaiśeṣika* and *Nyāya*.
- 3.85 Presumably the *Cārvāka*'s behavior is disrespectful because he does not wait to be offered a seat, or, as Prof. SANDERSON pointed out, because he uses impertinently familiar forms of address to both the ascetic and Sankārshana.
- 3.93 The following verses could also have been spoken from a *Mīmāṃsaka* position.

- 3.103 *Vākya/padīya* 1.32, also quoted in *Nyāya/mañjarī* vol. I, p. 314. *Bhartrhari* illustrates this assertion in his commentary to the *Vākya/padīya* (p. 89), e.g., “things such as water in a well feel and look, etc. very different in summer, in winter, or in other seasons” (*grīṣma/hemant’ādīṣu kūpa|jal’ādīnām atyanta/bhinnāḥ sparś’ādāyo dṛśyante*, an illustration of difference in time (*kāla/bheda*), which makes it impossible to infer the exact temperature of the water). Thus, as *Vṛṣabhadeva* notes in his sub-commentary, “among all things in the world there might exist such a smoke which does not arise from fire, just as some frogs are born from frogs, others from cow-dung” (*tatra syād api kaś cid dhūmo yo n’ āgneḥ, yathā śālūkād api śālūkaḥ, gomayād api*).
- 3.105 *Vākya/padīya* 1.42, also quoted in *Nyāya/mañjarī* vol. I, p. 316. *Bhartri-hari* himself intended to emphasize the importance of scripture with this verse.
- 3.107 *Vākya/padīya* 1.34, also quoted in *Nyāya/mañjarī* vol. I, p. 316.
- 3.116 In the standard Indian example of syllogism (“the mountain is fiery because it is smoky”), “mountain” is the subject (*pakṣa*) and “smokiness” is the inferential mark (*liṅga*). “Smokiness” is invariably concomitant with “fieriness” (“whatever is smoky is fiery”), just as “non-fieriness” is invariably concomitant with “non-smokiness.”
- 3.124 I.e., the association of the proving property (*hetu*, “smokiness” in the example) and the property to be established (*sādhya*, “fieriness”).
- 3.125 *Nyāya/bhāṣya ad Nyāya/sūtra* 1.1.7 (p. 14).
- 3.126 I.e., for things we already know through sense perception.
- 3.129 I.e., from an invariably concomitant thing.

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- 3.134 In the case of the standard Indian example of syllogism (“there is fire on the mountain, because there is smoke on it”), kitchen is adduced as an example of a place (*sapakṣa*, “similar subject”) where the invariable concomitance between smoke and fire is directly observable for everyone.
- 3.136 According to the Buddhist position, not every kind of composite thing presupposes a maker. Cf. *Pramāṇa/vārttika* (Pandey), *pramāṇa/siddhi* 13.
- 3.137 I.e., the inferential mark.
- 3.137 In the classic example of inference, the mountain’s similarity to the kitchen in the example is only the fact that both possess smoke, and since in the kitchen smoke is always visibly accompanied by fire, we infer that the mountain possesses fire, too.
- 3.138 According to *Vṛddhāmbhi*, smoke in general allows us to infer fire in general, but pots and mountains are not products in the same way, and thus we cannot say that both require a maker.
- 3.157 The universe created by God must have a function: it helps souls to gather the fruits of their actions through a long series of rebirths. But this theory comes to nothing if no eternal Self exists attached to our perishable body.
- 3.165 Cf. BHATTACHARYA, p. 605, IV.2.
- 3.170 Since our pleasurable and painful experiences are the results of our former deeds, the creation of our body, which is the sine qua non of these experiences, is also determined by karma.

- 3.182 Therefore if it depended on them they would probably hinder its creation.
- 3.185 *Mahā/bhārata* 3.31.27.
- 3.188 More precisely, “cholera of your karma.” One might consider emending the text to “*karṇe ’pi sūcīm*,” meaning “Endure still a needle in your ear, too, for a moment.”
- 3.200 I.e., the sentence makes sense, but the information it gives is contradicted by perception and other means of valid knowledge.
- 3.204 For the *Mīmāṃsakas*, ritual injunctions form the essential part of the Veda; everything else is just exegesis.
- 3.219 E.g., the faulty working of the sense faculties.
- 3.221 *Vaiśeṣika/sūtra* 1.1.3; 10.21.
- 3.221 I.e., the person who revealed it.
- 3.221 *Nyāya/sūtra* 2.1.68.
- 3.229 As SANDERSON pointed out (“Hinduism,” Handout 3, 22. ii. 1999), the same fourfold division of Shaivas in general (1. *Pāśupatas* or *Pāñcārthikas*, 2. *Lākulas* or *Kālamukhas*, 3. *Soma-siddhāntins* or *Kāpālikas* or *Mahāvratsins*, and 4. *Śaivas*) also appears in several other texts.
- 3.230 A similar idea occurs at the end of the play, when the graduate warns against the confusion of various religious traditions.

- 4.11 This might be a reference to the (now “lost”) *Ekāyana/śākhā* (belonging allegedly to the White *Yajur/Veda*), which was regarded by the *Pāñcarātrikas* as the Vedic foundation of their religion, and which they found mentioned in the *Chāndogya-upaniṣad* (7.1.2).
- 4.12 The *Vaiṣṇava Yāmuna* emphasizes that one should not judge *Śaiva* and *Vaiṣṇava tantras* by the same standard just because they happen to share the name “*tantra*” (likewise we do not put an equals sign between killing a brahmin and performing a Horse Sacrifice just because both are “actions,” see *Āgama/prāmāṇya* p. 101). The *Śaiva* scriptures—and on this point *Yāmuna* shares the view of the *Mīmāṃsakas*—are indeed heretical (*Āgama/prāmāṇya* p. 91).
- 4.16 I.e., having married a woman from a higher caste.
- 4.18 As Kālhana relates (*Rāja/taraṅgiṇī* 3.439ff.) the *Raṇa/svāmin-temple* was built by King *Raṇ’āditya*. According to a legend, the queen made a certain holy man (*siddha*) called *Brahman* consecrate the images of the *Raṇa/svāmin* and the *Raṇ’ēśvara* temples. Having consecrated the *liṅga*, *Brahman* placed himself on the seat (*pīṭha*) of the idol in the *Raṇa/svāmin* temple (*Rāja/taraṅgiṇī* 3.458: *sa svayaṃ pīṭham avātarat*). In honor of this holy man the queen built the splendid *Brahma/maṇḍapa* (ibid. 3.459), which might be connected with the *Brahma/dvīpa* mentioned in our text.
- 4.19 *Sātvata* is another name of the *Vaiṣṇava Pāñcarātrikas* / *Bhāgavatas*.
- 4.28 *Śaṅkaravarman* used the same name on his *Kārkoṭa*-style coins (see RAY).

- 4.35 Chakrin is Vishnu manifest as the wielder of the Sudárshana discus.
- 4.36 Rathángin is Vishnu manifest as the wielder of the Sudárshana discus.
- 4.52 The four Vedas, the six ancillary sciences (*ved'âṅgas*), *Dharmaśāstra*, *Mīmāṃsā*, *Nyāya*, and the *Purāṇas*.
- 4.66 Cf. *Baudhāyana/dharma/sūtra* 1.13.30 (prescribing purification with *darbha* grass and water, *darbhair adbhiḥ prakṣālanam*, at the *Agni/hotra* and other rituals); also *Śata/patha/brāhmaṇa* 5.5.4.22.
- 4.66 Another possible interpretation has been suggested by Dr. Kartaoka: “The *darbha* grass of beginninglessness has swept away the dust of both its author and its invalidation by another *pramāṇa*.”
- 4.68 In the form of a subsequent cognition.
- 4.68 The instrument of cognition, e.g., the sense organ in the case of sense perception.
- 4.68 I.e., heaven.
- 4.69 I.e., as the first perception has found it.
- 4.73 We remember that Vyasa composed the *Mahabharata*, Valmiki the *Ramāyana*, etc.
- 4.74 The tradition that Vyasa was the author of the *Mahabharata* might also have been created by explanatory exegesis (*artha/vāda*).



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- 4.76 For a description of the *Aṣṭakā* (a domestic ritual honoring the ancestors), see, e.g., *Āśvalāyana/gṛhya/sūtra* 2.4, cf. *Manu/smṛti* 4.119, 4.150. Shābara and Kumārila in their commentary to *Mīmāṃsā/sūtra* 1.3 refer to the *Aṣṭakā* as an example of a ritual that is prescribed in *Smṛti* texts but is not enjoined in the Vedas themselves. According to the view of *Prābhākara Mīmāṃsā*, the Vedic texts from which such prescriptions derive had never actually been perceptible to the compilers of these *Smṛti* texts, but only always inferable (*nity'ānumeya*) on the basis of the acceptance of these *Smṛtis* by the moral majority, *mahā/jana* (see POLLOCK 1997, pp. 409f).
- 4.76 I.e., the difference between inferring a Vedic text as the basis of a ritual prescribed only in the *Smṛtis*, and inferring God as the maker of Vedic compositions.
- 4.77 I.e., that author of the Veda.
- 4.77 I.e., as the basis of *Smṛti* texts.
- 4.78 I.e., the memory as articulated in the *Smṛti* text. According to this theory, the authors of *Smṛti* texts always recalled the Vedic injunctions pertaining to the ritual they were prescribing, and even if we do not possess that Vedic injunction anymore we must infer that it was the basis of the *Smṛti* text.
- 4.78 No composite entity can exist without a maker.
- 4.78 I.e., *Smṛti*.
- 4.81 Those who are learned in the Veda also follow such *Smṛti* texts as Manu's Lawbook.

- 4.82 *Śloka/vārttika, vāky'ādhikaraṇa* 366. This implies that the study of the Veda has no beginning, and thus the Veda has no author.
- 4.86 I.e., their effort exhibited in performing Vedic rituals.
- 4.86 I.e., a Vedic text as the ground of that *Smṛti*.
- 4.88 The *Viśva/jit* is a one-day Soma-sacrifice (*ek'āha*), which requires the sacrificer to pay extensive fees to the officiants (see MYLIUS, Glossar s.v., *ibid.* pp. 301, 357). As the name of this sacrifice suggests, it is performed “in order to conquer everything” (*Taittirīya-saṃhitā* 7.1.10.4: *sarvasy'ābhijityai*).
- 4.88 I.e., heaven.
- 4.89 I.e., to expect an appropriate result.
- 4.90 I.e., whenever we understand the meaning of an injunction.
- 4.90 I.e., the injunction's author.
- 4.90 It is the author who knows and communicates the meaning.
- 4.100 Quoting *Nyāya/mañjarī* vol. I, p. 636.8–11 (v.l. *pratītiḥ* for *prasiiddhiḥ*).
- 4.108 Cf. *Kāṭhaka-saṃhitā* 11.4; *Maitrāyaṇī-saṃhitā* 2.2.2.
- 4.108 Cf. *Tāṇḍya/mahā/brāhmaṇa* 17.12.1; *Śāṅkhāyana/śrauta/sūtra* 15.10.1.
- 4.115 Quoting *Nyāya/mañjarī* vol. I, p. 640.17–18, cf. *Mahā/bhārata* 12.336.77.

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- 4.122 *Bhagavad/gītā* 10.41.
- 4.123 See *Yoga/sūtra* 1.23, 1.28–29, 2.1, 2.32, 2.45.
- 4.126 Contrast with the *Mīmāṃsaka* position, according to which when the heterodox proclaim that their scriptures have authors they necessarily admit that these scriptures cannot be authoritative.
- 4.128 *Kaṭha* is connected with a particular Vedic recension.
- 4.136 Similarly, as Yāmuna argues, just because the *Pāñcarātrikas* follow the prescriptions of a different, but equally valid, Vedic school, i.e., the *Ekāyana/śākhā*, it does not follow that they are not brahmins at all (see *Āgama/prāmāṇya* p. 169).
- 4.136 The *Sautrāmaṇī* is an expiatory sacrifice that involves the offering of alcohol. (See MYLIUS, Glossar s.v., *ibid.* p. 144; *Śata/ patha/brāhmaṇa* 5.5.4.)
- 4.141 I.e., the *Pāñcarātra*.
- 4.141 I.e., *Bhāgavata*.
- 4.141 I.e., non-Vedic.
- 4.147 Jayānta observes in the *Nyāya/mañjarī* (vol. I, p. 645) that all of Kumārila's arguments proving that *Smṛti* texts are based on the Veda can be applied to other scriptures as well.
- 4.148 I.e., *Smṛti*.

- 4.149 I.e., respectable people accept the authority of the *Pañcarātra*.
- 4.151 I.e., among the performers of the pious acts enjoined in the Veda on the one hand, and in the *Pañcarātra* on the other. The *Pañcarātrika* does hold that the postulation of a Vedic basis is appropriate since the performers of these Tantric rituals are also brahmins. On the other hand, a *Mīmāṃsaka* would certainly never acknowledge even the twice-born status of the *Bhāgavatas*.
- 4.151 I.e., the inference of a Vedic text as the basis of *Pañcarātra*.
- 4.153 I.e., the practice of Vedic and *Pañcarātra* religion.
- 4.153 I.e., Vedic and *Pañcarātra* rites.
- 4.155 I.e., the association of a sacred text, e.g. the *Manu/smṛti*.
- 4.155 I.e., the case of the *Pañcarātra*.
- 4.155 As Kumārila points out, although such *Smṛti* passages as the one prescribing the *Aṣṭakā* ritual can be inferred to be based on lost Vedic texts, this fact does not mean that any scripture can be nominated for having a Vedic basis. See *Tāntra/vārttika ad Mīmāṃsā/sūtra* 1.3.2 (TV<sup>P</sup>, p. 265; TV<sup>Ā</sup>, p. 164).
- 4.159 I.e., among scriptures.
- 4.163 I.e., by a *Cārvāka* materialist.
- 4.163 The *Mīmāṃsaka* Kumārila holds that every anti-Vedic scripture must be explicitly rejected. It is not enough to show that

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the adherents of Vedic religion have always been learned and respectable, since the heretics can assert the same about their own followers (*Tantra/vārttika ad Mīmāṃsā/sūtra* 1.3.4 TV<sup>P</sup>, p. 329, TV<sup>Ā</sup>, p. 194).

4.169 I.e., because of the extension of the category “valid scripture” to virtually everything.

4.171 This would certainly be an unacceptably generous view for the *Mīmāṃsaka Kumārila*, in whose interpretation *Mīmāṃsā/sūtra* 1.3.5–6 excludes such a liberal position (*Tantra/vārttika ad Mīmāṃsā/sūtra* 1.3.5–6, TV<sup>P</sup>, p. 360–362, TV<sup>Ā</sup>, p. 201–203).



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